

## ST. PETER

St. Peter was born in Bethsaida, a small town of Galilee. He was the son of Jonas, and a fisherman by occupation. He received from Jesus Christ the Supreme Pontifical Power to be transmitted to his successors; resided first at Antioch, then at Rome, where he was martyred June 20, in the year 67, having governed the Church from that city for 25 years, 2 months and 7 days'.

## POPE LEO XIII. BESTOWING HIS APOSTOLIC BLESSING ON THE CHRISTIAN WORLD.

The- above picture shows the posture of the Popes as they bless the City of Rome and the world from the balcony of St. Peter's Church, Rome, on Easter Sunday of each year.

OFFICIAL EDITION OF

THE LIFE AND LIFE-WORK

OF

POPE LEO XIII.

VICAR OF JESUS CHRIST AND BISHOP OF  
ROME, SUCCESSOR OF ST. PETER PRINCE  
OF THE APOSTLES, SUPREME PONTIFF OF  
THE UNIVERSAL CHURCH, PATRIARCH OF  
THE WEST, PRIMATE OF ITALY, ARCHBISHOP  
AND METROPOLITAN OF THE ROMAN  
PROVINCES, SOVEREIGN OF THE  
TEMPORAL DOMINIONS OF THE HOLY

CATHOLIC CHURCH.

Endorsed by the Entire Catholic Hierarchy of  
America.

WITH AN INTRODUCTION BY

THE REV.

JOSEPH SELINGER

D.D.

PROFESSOR OF THEOLOGY IN ST. FRANCIS  
SEMINARY.

WITH THE

IMPRIMATUR OF THE

MOST REV.

JAMES E. QUIGLEY

D.D

ARCHBISHOP OF CHICAGO

BY

REV. JAMES J. McGOVERN, D.D.

AUTHOR OF "HISTORY OF THE CATHOLIC  
CHURCH IN ILLINOIS," "THE ROYAL  
SCROLL," "LIFE OF BISHOP MCMULLEN,"  
"SOUVENIR VOLUME OF ARCHBISHOP  
FEEHAN'S JUBILEE," ETC.

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THE ARCHBISHOPS AND BISHOPS OF THE

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OFFICIAL AUTHORIZATION OF

'The Life and Life Work of Pope Leo XIII.' by Rev.  
James J. McGovern, D.D.

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Dei et Aposiolicae Sec/is Gratia

The above official "Imprimatur" (Let it be printed) is affixed by his Grace, the Most Reverend James Edward Quigley, Archbishop of Chicago.

## PREFACE

These memoirs comprise the life and life-work of the late Sovereign Pontiff of the Catholic Church, Leo XIII., his splendid achievements as a churchman, a statesman, and a scholar. He lived through the greater portion of the nineteenth century, and was well into the twentieth before he died. He left the stamp of his magnificent genius upon the present age in such a pronounced way that it will be known for generations to come as the Leonine Century.

At various periods of his Pontificate, especially on

the occasions of his jubilee celebrations, biographies have been published in many languages. All the principal events of his youth, his growth into manhood, his studies in preparation for the priesthood, his priestly career, his labors as delegate to Benevento and to Umbria, his nunciature at Brussels, Belgium, his episcopal labors in Perugia, his cardinalate, his successful services in behalf of the Church as its Sovereign Pontiff, and his wonderful work through his Encyclicals, have been told and retold.

The writer of this biography has endeavored to condense within these pages a multitude of facts of the Holy Father's eventful career gathered from oral traditions, personal reminiscences, and a knowledge of local environments.

A student in Rome during the first decade of the second half of the nineteenth century, singular opportunities were afforded the writer to meet the principal personages of the century and their contemporaries.



It was found an impossible task to include the writings of Leo XIII. within the limits of this volume. His Encyclicals make a most

## PREFACE

interesting collection — healthful, strong, religious — and should be made attainable to all.

The late Pope's poems, charades, and inscriptions have been translated into English and published by the Rev. H. T. Henry, Overbrook Seminary, Pa. Selections from said book have been inserted at the end of this volume. I acknowledge with grateful appreciation Father Henry's admirably accurate translations. They deserve to be read by everyone who loves the true and the beautiful.

My thanks are also due many others, especially some "beyond the sea," who have made it possible for me to obtain facts and reminiscences of our

late beloved Pontiff whose life was, and ever will be, an inspiration to the human race.

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## MAP OF CARPINETO AND VICINITY

Birthplace of Leo XIII. (See lower right-hand corner.)

## INTRODUCTION

AS a promoter of public weal Pope Leo XIII. was by all serious men held in highest esteem. If advance in good morals is the paramount, as it certainly is, then society owes him a debt. In accord with his office he discovered its wounds

and poured in the balm.

Progress in the sciences, increased comforts of life, have wounded while they led to victory. Pope Leo did not lose sight of attendants on modern civilization; the pages that usher every newcomer into the twentieth century are closely studied by him. Abuse and self-sufficiency, provoked by prosperity and forgetfulness of the "Giver of all good," he deprecated in season and out of season. He was not a self-appointed critic nor a praiser merely of times past, but a teacher, physician, and judge, established by Christ to perpetuate His loving care and administer His grace, which He bought by the price of His blood, "to every man that cometh into this world."

Pope Leo never failed to appreciate the advantages of our age. Toward the close of the last century the echoes of protest against the old Church were gradually lost amid voices of discontent coming from newborn conditions of social life; which were instrumental in stirring up attention to



methods disastrous to all Christian discipline.

In his letters to the world, since the day he was crowned Pope to this auspicious year of his jubilee, by word of mouth as well as by such action as he could control, he kept eye and hand on tendencies that boded good to the social body.

## THOSE WHO DIFFER FROM HIM

There are those, of course, who differed from him. But the difference arose either from a refusal of the faith of which he was the foremost exponent, or from a supposition that the present life

## /• INTRODUCTION

only is worth a thought. The division in Christendom had gone to the depth. The cleavage separated views of the here and the here- after, of God and man, of the Redeemer and the redeemed. Accord- ing to his standard the grace of Christ, the

bond of union between heaven and earth, is ministered to men forever by divine appointment through the Church. That does not eliminate the natural ability of man to provide for his well-being on earth, but is to infuse into the inhabitants of the earth the virtues of a citizen of heaven. Ever-readiness to carry the cross which fails no child of Adam, to be content in search after happiness in every social circumstance, are enduring only by the gospel of Christ and its observance.

Some think the Pope lamented only the loss of the prestige of the Church in ages long past, and promised salvation by a return to conditions that made generations of bygone centuries prosperous. But they mistake his point. Fixed and stagnant life is not according to divine Providence. The eternal destiny of man, and his moral development, proceed by the force drawn from the fountain which the Saviour provided. His doctrine and grace are to be woven into the web and woof of human life on earth, to give color and reflect the justice and charity, the purity and integrity, that

make for heaven. Hence, the principles and practices of Christian doctrine must be inculcated evermore.

Thus Pope Leo was a power for common good. He found and made it his privilege to teach and admonish the world.

## ADDITIONAL REASONS TO HONOR HIM

Catholics, however, whose spiritualities were his immediate charge, are justified by additional reasons to honor him. His solicitude for all the churches, his care to hold marriage sacred, to keep home and family in accord with God-given law, to maintain labor and capital within bounds of justice and charity, are known to every member of his universal flock. His urgent request to promote sacred science ip

## INTRODUCTION

schools; and exhortations to dare the best in all branches of learning which furthers the cause of Christ and of His Church, are repeated and followed by the noble phalanx of those who have enlisted their life and labor in the welfare "against principalities and powers." By his own example he went before in obedience to the Master's call. He was a sign of God's continued vigilance over His Church

Catholics look back with pride on a long line of Pontiffs. They see the divine in the human shapes and forms through which their Church has passed since the days of Peter. They are confirmed in the belief that the Holy Spirit, whom the Father sent in Christ's name, still suggests the truth to those commissioned to teach it. They know that Leo was but an instrument, in the hands of God, who deserves their filial devotion for duty well done. It was a sad day indeed when he was laid with the Fathers, but the same Providence that sent him, will secure the Church against emergencies in the future.

## TRIBUTE TO HIS CAREER

It is impossible to sketch the policy of- Leo in arranging the relations of the Church with the powers of the world, and it would be useless to venture "a view of its results in a short introduction. Yet it can be safely said his successor will find preparations for coming events wisely and wonderfully apt for service. Of his private life, of his study and spirit of prayer, no one privileged with knowledge can have but an exalted idea. Leo will be remembered as a model disciplinarian, a man of God buoyed by the noblest aspirations, rilled with a true ecclesiastical spirit. Indeed, he was like a vessel laden with the choicest remnants of classic learning; he was a link that united the chain of modern thought with ancient theology.

The traditions of the Fathers were gathered in him, and he bequeathed to our time the select lore of scriptural and patristic

# INTRODUCTION

teaching. With eagle eye he peered into his time, and yet burdened with years, he counseled and directed for present needs. The faithful of his flock will ever cherish his memory, the world will admire his personality, and every well-meaning man pray God for his speedy reward in heaven.

Professor of Theology at St. Francis's Seminary.

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## MAP OF ROME AND THE CAMPAGNA

From the Leonine Tower Pope Leo XIII. delighted to view his beloved Rome and vicinity.

## VIA SAN NICCOLA— CARPINETO

The above picture is' from a recent photograph of a scene in the main street of Carpineto — the birthplace of Pope Leo XIII. As will be seen, the streets are narrow, gloomy and unpicturesque. The town has about 5,000 inhabitants.

Pope Leo, then known as Vincent Joachim Pecci, lived here until eight years of age, at which time he was sent to school at Viterbo, never returning, except on brief visits, to his old home.

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### THE LIFE AND LIFE WORK OF

### POPE LEO XIII.

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ON MONDAY at 4 p. m., July 20th, 1903, three  
momentous words, "He is dead," were flashed  
from the little chamber of death in the Vatican to  
the sad, expectant world. The nations, already  
bowed in grief, now mourned. In city and hamlet  
the Christian, the Jew and the Gentile gave



expressions of sorrow mingled with praise: "Leo XIII., the Beloved of all men, is at rest." "A good, man." "A holy man." "A Saint." "Our Holy Father is dead." "Peace to his soul."

"In the death of Leo XIII. I have lost a dear friend and father," said Cardinal Gibbons. The American people, one and all, regardless of creed, joined with his Eminence in words of personal bereavement.

As the last moments of the Holy Father approached, during which his confessor, Mgr. Pifferi, was reciting the prayers for the dying, the Pontiff, appearing to follow him, murmured his last words — "Father," "Mother" — then, turning his eyes toward the great crucifix on the wall, his soul passed into eternity.

The solemn silence in the death chamber then was broken by Cardinal Vannutelli intoning the Requiem Aeternam (rest Eternal). Cardinals, Prelates, relatives and the faithful Pio Centra burst

into tears. Each knelt and in turn kissed the hand of the deceased Pon-

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## 20 DEATH AND BURIAL

tiff — "that hand which had dispensed so many benefits, charities and benedictions to all men."

## LEO'S LAST PUBLIC APPEARANCE

It had been evident to the Pontiff's most intimate friends for some time that he was failing rapidly. His marvelous vitality, however, enabled him to refute all rumors of a serious nature.

At the consistory held on June 22, 1903, his Holiness seemed wan and emaciated as, dressed in his full vestments, he was carried in the sedia gestatoria through the kneeling thousands, on whom he bestowed his blessing.

At the end of the religious ceremony the Pope placed the red cap on the new cardinals present and blessed them. He then announced the fourteen appointments of bishops, including those in America, which had been already announced.

## STRICKEN WITH FATAL ILLNESS

Pope Leo became seriously, if not alarmingly, ill Friday, July 3, 1903, with senile pneumonia, which developed from a cold contracted during a drive in the Vatican gardens.

His Holiness became worse toward evening, making it imperative for his physician to remain at the Vatican throughout the night.

Losing confidence in his own strength, the Holy Father asked for the Blessed Sacrament. This was administered to his Holiness, all the Cardinals in Rome and all the members of the pontifical court being present.

All present were in tears as the Pontiff, raising his feeble voice, with a great effort, pronounced in scarcely audible words: "Lord, I am not worthy!"

When Cardinal Ferrata reached the bedside, Leo exclaimed in joyful tones, waving his hand: "Good-by, Ferrata; we are leaving for eternity."

When the Holy Father's lips moved slowly in prayer there came

## DEATH AND BURIAL 21

that splendid word "Courage" to those about him. He was praying, also, to the Great Master of all to spare his life, not because he wished to live for himself, but because he wanted to live to work for the Church.

"Let me but see another sunrise," he pleaded feebly. And lo, his prayer was answered!

Feeling his responsibility, Dr. Lapponi requested a consultation with a commission in Rome, but the Pope absolutely refused to agree to this. He said he had entire confidence in Dr. Lapponi and added that he would allow only one person to be called and that was Dr. Mazzoni, a noted surgeon who had treated him with great skill in 1899.

Dr. Lapponi remarked that Dr. Mazzoni was a surgeon, and that his professional services were not needed. The Pope replied: "It does not matter; it is not for his profession that I want him, but because I like him."

It was therefore decided that Dr. Mazzoni should visit the Holy Father on the following morning.

The condition of the Pope, on the whole, was found satisfactory, yet serious apprehension was entertained, considering his advanced age and lack of physical strength, which had continually decreased since 1899. He was urged to refrain from all undue mental work.

"But," the Pontiff exclaimed, "how can I command my brain not to work?"

Professor Mazzoni in the evening again begged the Pope not to wear himself out, but to obey the doctor's orders.

The Pontiff replied: "If it was only of any use. But I don't believe it. The remainder of my life I must give to God's Church, not to my own poor comfort."

The Pope's wonderful activity of mind wore upon his body, adding to the difficulties with which his doctors had to contend. Every waking moment was marked by this mental restlessness. When his

## 22 DEATH AND BURIAL

Holiness was not considering his own symptoms and the probable course of his illness his mind turned back to his early days or he looked forward

to the future of the Church. He spoke a great deal of his school days and recalled his studies in philosophy, canon and civil law. He appeared to see also the thousands who honored his long pontificate and spoke of how emphatically the review testified to the strength and devotion of the Catholic Church.

## THE HOLY FATHER'S LAST GREAT PRAYER

His thoughts reverted frequently to his struggles as apostolic delegate at Benevento and Perugia, where his great patience, firmness and ability were instrumental in putting an end to the brigandage that infested those provinces. He declared he got the foundation of his power in those days and that he could not express his gratitude to God for the light that shone steadily on his path from Heaven and led him aright through many perplexities.

He vividly recalled the conclave of 1878, when he himself was made Pope by acclamation of the

sixty-two cardinals present. "That was a momentous hour for me," said His Holiness. "It lives in my memory with the distinctness of events of an hour ago. Few expected such an issue of the deliberations of the conclave until a very short time before the result was proclaimed from the Loggia of St. Peter's." Then he cried aloud in prophetic mood: "Greater zeal, higher spirituality, less attention to amusements, more prayer, more faith, wider missionary effort — these are the things we need. It is a glorious privilege to take part in the work of leavening the masses with the spirit of Christ."

On the following day the outlook was that the Pope's life might be prolonged more than could have been expected thirty-six hours before, but the hopes of his recovery were still very small.

Dr. Mazzoni, after approaching the bedside of the Pontiff, asked:

"How does your Holiness feel?"



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I do not feel as well. I am weaker," replied the Pontiff.

"Perhaps you did not sleep sufficiently?"

"No, no," answered the Pope. "I was better last night. I am sorry, because to-day should be a day of great work." "

"Surely," Dr. Mazzoni replied, "your Holiness does not intend to work?"

"Certainly," answered the Pope. "I have so many things to do, but I am afraid I have not the strength."

Part of this work referred to by the Pope was to say a prayer to the Madonna of Mount Carmel, as the nine days' preparation — the Novena — for the feast began that day. The Pope was a very devout

member of the order, enrolled in his boyhood, and he always carried the scapular about his neck.

The doctors then proceeded to convince the Pontiff of the necessity for rest, urging him not to place obstacles in the way of his recovery.

## SCENES IN AND AROUND THE VATICAN

It is difficult to describe the interest, excitement and perturbation which prevailed within the Vatican. While the Pontiff in his quiet chamber was assiduously and affectionately watched and attended by his favorite physician, Dr Lapponi, and his trusted valet, Pio Centra, the rest of the vast palace was in a state of continual unrest.

One of the most remarkable features of the sick room was the absolute simplicity and the entire absence of the usual elaborate equipments found in the sick rooms of distinguished patients. There were no trained nurses, the only attendants besides the doctors being the Pope's valets, Pio Centra and

De Castro. The doctors were without a corps of assistants, and there was none of the modern appliances for refrigeration and other means of ameliorating the condition of patients.

Telegrams and cablegrams came by hundreds from emperors,

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presidents, archbishops, bishops, priests and people in all parts of the world, anxiously inquiring for the latest information in regard to the Pope's condition.

Outside the Vatican the scenes of excitement were even greater. The Swiss Guards, in their brilliant black, red and yellow uniforms, paced up and down before the portals, receiving the eager inquiries with their customary imperturbable calmness.

The gravity with which the Italian government viewed the Pope's condition was clearly indicated by the orders that had been issued by King Victor Emmanuel II. He directed troops in the nearby posts to be ready at a moment's notice to hurry to Rome and guard the Vatican, in order that affairs might be conducted without disturbance and with dignity.

The assembly of people outside was enormous. The vast piazza in front of St. Peter's was densely packed with devout Catholics, all eager to hear the latest intelligence from the sick-room.

Every day carriages drove up to the court of St. Damaso, which opened into the apartments of the Pope.

## SUBMITS TO AN OPERATION

His Holiness all this time seemed to be failing.

The doctors then proceeded to make a most minute

examination of the patient, and decided upon an operation for puncturing the pleura.

The calmness with which the Pope underwent the ordeal of the operation was characteristic of his whole life.

July 12. So marked was the improvement in Pope Leo's condition that some of his attendants began to predict his ultimate recovery. The Pontiff's physicians however did not share in this hopeful view.

The tremendous superiority of the Pontiff's mind over his frail frame can be judged from his actions regarding the death of Monsig-

## DEATH AND BURIAL 25

nore Volponi, secretary of the consistorial congregation. Tired of the insistent efforts made by those who were trying to conceal this fact by

saying that the prelate was ill, Pope Leo exclaimed, "Then we must appoint a coadjutor," and he thereupon solemnly declared that Monsignore Marini should act as assistant.

Another incident showing the wonderful vitality of his Holiness occurred when the Pope was told of the postponement of King Victor Emmanuel's visit to Paris on account of the predicted death of the Pope.

"Ah," said the Pontiff, "we know how chivalrous is the House of Savoy, even to its opponents."

During the afternoon the Pope arose, dressed himself alone, and went to his armchair, where he remained for some time. Late in the afternoon he received Cardinals Mathieu, Steinhuber, Agliardi, and Casali. The Holy Father showed his usual brightness and lucidity of mind, and spoke to each without showing any perceptible fatigue

During the interview the king of Spain telegraphed

about the Pope's health and asked for the Papal benediction. His Holiness directed Cardinal Rampolla to grant the request.

At times the Pope seemed quite like himself, but the Vatican world had fully made up its mind that the demise of the Pope was only a question of days, at the most, and probably only of hours.

On Thursday, July the 16th, the Holy Father's condition again assumed a grave aspect. Besides the continuance of the Pontiff's extreme weakness the doctors indicated the ominous prospect of another operation for the removal of the pleuritic liquid. The Pope continued restless, but had several periods of comparative ease. During one of these he gave another evidence of his remarkable vitality by taking holy communion during the celebration of mass in honor of the Madonna of Mount Carmel. The ceremony was held in the chapel close by.

## 26 DEATH AND BURIAL

On July 17th the Holy Father seemed to rally, but those who knew him best felt it was only temporary.

"To-day," he said, "is the feast of St. Leo. I have never failed to assist at mass, since, when almost a boy, I came to Rome to participate in the jubilee of Leo XII. I wish to hear mass to-day."

The Pontiff's desire was immediately gratified by Mgr. Marzolini celebrating mass, as he did the day previous, in a chapel adjoining the sick room.

At 3.05 o'clock Sunday morning, July 19th, the Pontiff dropped into a sleep which seemed half coma. Hope was now given up.

Although twice rumors of the death of the Pontiff had gained circulation, still he clung to life.

On Monday morning Mgr. Marzolini celebrated mass in the chapel adjoining the Pope's apartment,



but the Pontiff could follow it only with the greatest effort.

As the day wore on the Litanies and prayers for the dying were recited. A few minutes before 4 p. m. His Holiness raised his trembling right hand and in an almost inaudible voice, between long pauses, gave all present the pontifical blessing. The effort, however, appeared to have been too much for him, and he fell back into a condition of unconsciousness.

Soon after Pope Leo XIII. passed to his reward.

## THE DEATH CHAMBER

The events in the death chamber immediately following the Pope's death were of impressive solemnity. Cardinal Oreglia, the dean of the Sacred College, immediately assumed full power. He gave orders to Mgr. Righi, master of ceremonies, to send the Swiss Guards to close all the entrances to the Vatican and dismiss all persons, except those

in charge of the remains of the deceased, from the death chamber.

The emaciated and lifeless body which until recently had held so

## DEATH AND BURIAL 27

brave a spirit was hidden from view by a red damask coverlet. In the hands which had blessed so many thousands was placed a crucifix. By the side of the low bed burned a number of candles, and from above looked down the picture of the Madonna, with the infant Christ in her arms.

The only sound now heard was the measured chanting of the psalms by the Franciscan monks, penitentiaries of St. Peter's, who knelt beside the couch of death. Two noble guards stood at the foot, rigid and silent as statues, with swords drawn and reversed, pointing to the floor.

The death chamber presented indeed a sad picture, for although fronting on the splendid piazza of St. Peter's, the window commanding a view of the tall obelisk and playing fountains, with Rome stretching off beyond the Tiber, yet the light which had made the place so brilliant had left it forever.

An hour after life had been pronounced extinct Cardinal Oreglia entered the death chamber and observed the ceremonies attending a Pontiff's death. He lifted the cloth from the face of the dead and in a rising inflection called three times, "Joachim! Joachim! Joachim! answer." Then, in an impressive voice, he said, "The Pope is indeed no more!"

After this ceremony, the fisherman's ring, the Pope's insignia of office, was removed from the late Pontiff's finger by Mgr. Bisleti and handed to Cardinal Oreglia, whose duty it was to see that it was destroyed.

Then took place the work of embalming the body,

after which it was removed to the throne room.

## CEREMONIES IN THRONE ROOM

The first of the great ceremonies of Pope Leo's funeral commenced Tuesday morning, when the body lay in state in the throne room. All the diplomats accredited to the Vatican, the Roman

## 28 DEATH AND BURIAL

princes, dukes, barons, and other representatives of ancient families remaining faithful to the papacy, all the high dignitaries of the Church, the archbishops, bishops, patriarchs, and heads of the religious orders passed in solemn procession before the bier of the dead Pontiff.

The papal throne had been removed, and in its place, under the famous red silken canopy, on a small bed lay the body of Leo XIII. Over the bier was thrown a red damask covering, on which the

body reposed, robed in white vestments, with the red rochet and camauro hood, and on the feet slippers embroidered with gold.

The thin hands, clasped over the chest, held tightly a small ivory crucifix. Around this was entwined a rosary of mother of pearl set in gold.

On the third finger of the right hand a large emerald pontifical ring sparkled.

## CEREMONY IN ST. PETER 's

At 8 p. m. July 23 all was in readiness to take the body of the pope from the throne room of the Vatican to the basilica of St. Peter's. The mournful procession gathered around the bier, which was lifted by the sediari, who in the lifetime of Leo VIII had carried him in the sedia gestatoria.

The dead pontiff was clad in all the pomp of his holy office. Leading the procession as it passed out of the throne room came grooms carrying

lighted torches. Behind them, walking with measured tread, were the aged mace-bearers and other domestics of the papal household. The noble guard and all the clergy of the Vatican, wearing their surplices, followed.

Immediately in front of the bier the pontifical silver cross was held aloft. Behind the bier came the three nephews of the late pope — Counts Ricardo and Camillo Pecci and Count Canarli. At the hall of the Palafranieri the cortege came to a standstill. Here the cardinals, who had been waiting in the hall of the consistory, took

## DEATH AND BURIAL 29

their places immediately behind the nephews, Their scarlet had been put aside for the purple robes, which are worn when princes of the church are in mourning.

They then slowly entered the Sistine chapel, where the chapter and clergy of St. Peter's awaited the procession. The latter formally received and took possession of the body. From the Sistine chapel the procession wound out around the loggia, encircled the court of San Damaso and descended the Royal stairway, through the Charlemagne doorway, still chanting, into the great Church of St. Peter and placed the body on the catafalque which had been erected for this purpose in the chapel of the Blessed Sacrament.

Masses were offered up for the repose of the soul of the dead Pontiff in all the chapels in St. Peter's from sunrise until the noon hour on Thursday, Friday and Saturday mornings, by Cardinals, Bishops, and Priests, while thousands of the citizens of Rome and strangers in the Eternal City visited the Church and prayed before the catafalque upon which the body of the late Pope was lying in state.

A line of electric globes had been placed over the

gates of the chapel of the Blessed Sacrament, the rays falling directly on the face and illuminating it with great clearness.

The diplomatic corps at the Vatican awaited on the College of Cardinals Friday afternoon. The Portuguese Ambassador, M. Martin d'Antas, was at the head of the body. He advanced and delivered an address expressing the sorrow of all the powers at the death of Pope Leo, who had acquired the universal esteem of the world. He said:

"The diplomatic body accredited to the Holy See wish to present to the sacred college their profound condolence on the occasion of the sorrowful and irreparable loss it has sustained and which puts all Christianity in mourning. The virtue and high wisdom of the Sovereign Pontiff Leo XIII. will leave a luminous track in the history of the world. The diplomatic body beg Your Eminences to accept their



## 30 DEATH AND BURIAL

condolences, while we express the hope that God, in His divine wisdom and great bounty, will inspire the sacred college in choosing a Sovereign Pontiff destined to maintain the prestige of the Church."

Cardinal Oreglia, dean of the college of cardinals, answered. He thanked the diplomats in the name of the sacred college for the part all the governments had taken in the mourning of the Church.

He eulogized Pope Leo and his work during his long pontificate and ended with expressing the hope that God will suggest to the sacred college a worthy successor to Leo XIII.

He spoke as follows:

"Your Excellency, as dean of the diplomatic body accredited to the Holy See, has nobly interpreted the feeling of all your colleagues in the sorrowful

circumstances of the death of the venerated pontiff His Holiness, Leo XIII., of glorious memory. The whole world weeps with us at such an irreparable loss.

"The sacred college, feeling in a special manner this terrible circumstance which has struck the apostolic Holy See and the Catholic world, highly esteems the condolences received from the sovereigns and rulers of states and this new proof of sympathy which the diplomatic corps has offered to-day to us is profoundly appreciated.

"We are extremely grateful to Your Excellency and to each of your worthy colleagues for your sincere participation in our sorrow, while the condolences expressed with so much delicacy through the intermediary of Your Excellency in the name of the diplomatic body are true consolation for our afflicted hearts.

"The sacred college is preparing to elect him who will govern the Church as Vicar of Jesus Christ. In

such a grave and solemn moment God will certainly grant us the special help and grace necessary to accomplish the heavy task imposed upon us."

The Cardinal Chamberlain decided that the last obsequies should take place on Saturday night, July 25. At noon on Saturday the lying-in-state of the body came to an end. The doors of the

## DEATH AND BURIAL 31

great Basilica were closed and the preparations for the solemn ceremonies attending the final placing of the remains in the niche to the left of the choir chapel were commenced. At the hour when the bells tolled the Ave Maria the Cardinals met in the Vatican and in solemn procession entered the Chapel of the Blessed Sacrament. The great gates of the chapel were then opened by Cardinal Oreglia.

Cardinal Rampolla, as archpriest of the Basilica, was waiting outside surrounded by the Chapter of the Cathedral, which was led by Monsignore Cepetelli, who conducted the service. The bier was too heavy to lift, so the bearers slowly slid it onto a low car with noiseless wheels.

Then chanting the Miserere and the Psalms of the dead as prescribed in the ritual, the procession left the chapel of the Blessed Sacrament and slowly wended its way up the great nave of the church, passed to the right of the Confessional on to the great altar and turning to the other side passed down to their chapel, where the bier was wheeled into the center while the Cardinals took the seats on either side.

Besides the Cardinals, about 1,000 persons were admitted by special invitation. To all others the great Church was closed. Except for the lighted lamps around the Confessional, about the bier, and the tapers carried by the officiating ecclesiastics during their processions the great building was

unlighted. The heavy shadows, the chanting of the priests, and the consciousness of the sad purpose for which the assemblage was gathered, made the services deeply impressive.

The Libera was intoned by the choir, the body was then sprinkled with the Holy Water and incensed. During this solemn part of the service the major-domo covered the venerated features with a white silk veil bordered with gold. Over this the prefect of ceremonies spread a large red silk veil, which covered the whole bier.

Monsignore Bartolini read a eulogy of the dead pontiff, and

## 32 DEATH AND BURIAL

Notary Poponi, 84 years old, read the burial record, a service which he performed upon the occasion of the deaths of Pope Gregory XVI. and

## Pope Pius IX.

The canons of the Basilica, aided by the noble guard, then laid all that was mortal of Leo XIII. in a cypress coffin lined with red satin and bearing on the cover an inlaid cross.

When the body had been put in the coffin it was concealed with the red velvet covering which before had been on the bier. The major-domo put beside the body two silk purses containing coins of silver and a bronze medal struck during Leo's pontificate.

The eulogy, written on parchment, inclosed in a metal tube, was also interred with the body.

The second coffin was of lead. On the cover at the head was a cross, just below which was a skull and crossed bones, while below these were the arms of the late Pope, with the triple crown, but without the keys, as they signify living victory. At the bottom was a plate bearing the following

inscription:

"Corpus Leonis P.M. Vixit An XCIII. M. IV. D. XVIII. Eccles Univers Prefuit An XXV. Menses 5. Obiit Die XX, Julii An MCMIII."

These two coffins were enclosed in a third casket of polished oak without decorations.

When the last solemn moments came the heavy coffins, weighing in all 1,322 pounds, were rolled out of the chapel, preceded by mace bearers, the choir singing as they went, followed by all the Cardinals.

Pulleys were attached to the coffin and soon, to the chant of the Benedictus Dominus Deus Israel, it was hoisted and placed into the stone sarcophagus, where it will remain until the Cardinals created by the late pontiff shall erect a suitable tomb in the Basilica of St. John Lateran, which Church was chosen by the Pope himself as his final resting-place.

THE ABOVE PICTURE OF POPE LEO XIII  
BEARING; THE TIARA, CROWN , CARDI  
NACS HAT AND BISHOPS MITER. WAS  
PRESENTED TO THE AUTHOR OF THIS  
BOOK. REV. JAMES J. M9 GOVERN. WHILE  
ON HIS VISIT TO ROME IN 1895.

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## CHURCH OF ST AUGUSTINE— CARPINETO

Where the Pecci family attended service.

## INTERIOR OF CHAPEL— CARPINETO

The above chapel is a faithful reproduction of the place where Vincent Joachim Pecci first attended mass with his parents. The statue to the right is that of Leo XIII., placed there by His Holiness as a memorial gift to the citizens of Carpineto.

## CHAPTER II

## BIRTHPLACE AND PARENTAGE

CARPINETO, a mountain town of five thousand inhabitants in central Italy, situated in a cleft of the Monti Lepini, a spur of the Volscian Mountains, became famous in a day. On Wednesday, February 20, 1878, the news was flashed throughout the world that Cardinal Joachim Pecci, Archbishop of Perugia, had received the unanimous vote of the Cardinals assembled in conclave at the Vatican, Rome, and that he, "bowing to the divine will, accepted the burden placed upon his shoulders." When asked by the sub-dean of the Sacred College what name he would assume in the Pontificate, he replied, "Leo"; and as Sovereign Pontiff of the Holy Roman and Apostolic Church, he has been known by that name ever since,

"Leo XIII."

Great joy was manifested in Rome at the announcement of Cardinal Pecci's election. In Carpineto, the birthplace of the newly-elected

Pope, and its environs, the joyful cry, "Long life to his Eminence created Pope! Long life to Leo XIII.!" burst forth from every throat, and soon the mountains resounded with gladsome evvivas, while the shepherds took their pipes and made merry in valley and plain. The people of the ancient city of Perugia, where he had been Bishop for more than thirty-two years, of one accord exclaimed, "'God has honored a holy man in this world by elevating him to the greatest'dignity on earth."

Carpineto was little known at this time. The town was not even mentioned in tourists' itineraries, although one of the ancient cities

of the Hernici, celebrated in Roman history. Hidden among the



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ragged fastnesses of the Lepine Hills, it was seldom visited by travelers, and therefore when the question arose with the intelligence of Cardinal Pecci's elevation to the Pontificate of the Catholic Church, "Where is Carpineto?" few beyond its suburbs could answer.

## LOCATION OF CARPINETO

The now historic town is in that part of central Italy well known to Italians as the Ciociari, a word derived from Ciocia meaning sandals worn by the peasants, bound by leather thongs to the foot and leg over linen strips which serve for stockings. Carpineto signifies a forest of yoke-elms. Tradition has it that before the town was built, the mountain was covered with these trees

The town, aside from the battle which took place in 1379 between the troops of Pope Urban VI. and those of the antipope Clement VII., has no special

history, Occasionally the leading families struggled with each other for social supremacy, but soon quieted down and forgot their troubles. The peasants in the environs, as well as the common people in the town, have been noted for their peaceful relations among themselves and their neighbors. Separated from the world in their mountain fastnesses, reached by tortuous and difficult by-paths, they had little intercourse with outside peoples, and therefore lived in rustic simplicity. Their wants were few; their dress was of homespun; and their speech was a dialect closely akin to Latin.

## SIMPLICITY OF THE PEOPLE

The inhabitants of Carpineto were generally poor, but they supported their poverty courageously. The crops in some years failed, and during these years bread made from chestnuts was the main food. It is told as a great event, that more than five hundred Carpinetians at one time emigrated to America.

Probably there is not a place in all the world where the simple

## BIRTHPLACE AND PARENTAGE 35

religious faith of their fathers is so loyally observed as in this birth- place of Leo XIII. All the ancient pious customs of the locality are treasured. For instance, to show the great faith of the people in the intercession of the Madonna, at harvest time every man goes at nightfall to the parish church with a sheaf of grain from the field in which he has labored since sunrise, and places his offering at the foot of the Blessed Virgin's altar, while the vaulted roof resounds to the time-honored shouts of praise — "Viva Maria! Viva la Madonna!"

As to exact location Carpineto is on one side of Monte Capreo ; and on the opposite side is a monastery occupied by the Augustin-- ian order of priests, built by Pope Leo XIII. Semprevisa^the

summit of the peak, offers one of the finest views in central Italy; to one side can be seen at a distance the Mediterranean, and closer still the Roman Campagna, spreading out like an immense arena, with Rome in the foreground. On the other side can be seen far off the beautiful blue Adriatic Sea.

## DELIGHTS OF THE CLIMATE

The town of Carpineto is built on two elevated table-lands; on the one nearest Monte Capreo is the Pecci Palace and the church of St. Leo, an edifice in Greek style of architecture, built by Pope Leo XIII. On the other the most conspicuous building is an old prison in ruins. The town is still mediaeval in appearance. A lumbering stage-coach passes through its streets, and ancient as that vehicle is, it forms a welcome part of the day's life and routine. To reach the elevated portion of the town from the railroad station is a difficulty which but few travelers care to undertake on foot, but a drive in early spring or late autumn up the narrow cleft in

the mountain side is one of unmingled delight. The trees and shrubs of every shade of green, as well as the wild flowers that bloom along the path, all tend to fill one's soul with rare and exquisite pleasure. A lumi-

### 3 6 BIRTHPLACE AND PARENTAGE

nous haze, filling the air in November as well as March and April, shrouds distant objects with a veil of blue, often making them appear as if enwrapped in purple clouds as they fade from view.

About a mile from the railroad on a sloping expanse, stands the country house of the Pecci family, amid clumps of mammoth chestnut •trees. The location is beautiful, and one can fancy how happy parents, surrounded by a band of joyous children, could develop, during their stay there, both peace and quiet. Vincent Pecci, having almost

a passionate fondness for hunting, in his periods of vacation and when a young man, was frequently to be seen with his gun roaming about this rustic place.

The village of Monte Lanico is passed on the way up the hill; in its public square is still an elegant work of art — a fountain, built of precious marbles, from which flows a limpid stream of cool, refreshing water. Passing on, new beauties are presented at every turn. Here and there are bleak spurs of rock and barren walls of ruined structures, telling of life which has been and gone. Here, too, are groves upon groves of olive trees rising from the plains to the highest peak of the mountains. These are covered with a solemn and severe foliage, forming a strange contrast to the yellow-green hue of the grape-vine leaves scattered here and there.

## THE PECCI PALACE

Soon appears the town home, the abode of the

Pecci family for centuries. It is surrounded by a beautiful lawn, lined with box-wood, dotted with flower-beds, presenting a most charming picture to the visitor of to-day.

The palace does not present on the exterior an attractive style of architecture. It is a long, two-story and attic building without adorn- ment except a massive arched doorway. Above the doors are to be seen the coat of arms of the Pecci family, and about the house are •barred windows, making it appear like an asylum for the sick or a

## BIRTHPLACE AND PARENTAGE zr

prison for criminals. On either side are narrow alleys; at the rear is. a large garden, through which a path leads to the foot of the moun- tain, losing its way in a thick woods.

## INTERIOR OF THE PALACE

Entrance to the palace is made by the use of bronze knockers^ which are as old as the mansion. The interior, unlike the exterior, is. palatial in all its appointments. The heavy carved oak furniture of vestibule and library shows to the tourist of to-day the exquisite taste displayed by the members of the Pecci nobility in past generations The living rooms show a comfortable elegance of more recent date The outer hall leads to a vast salon, around the walls of which are massive gilded chairs, and in the center a handsome marble table, or& which repose a group of tropical birds. At the farther end, between two windows, hangs a life-size portrait of Leo XIII., clad in his Pon- tifical robes. The noble and expressive countenance of this sainted person is admirably portrayed; the lips seem as though ready to utter words of greeting.

## THE FAMILY PORTRAIT GALLERY

Hanging on the walls to the right and left are the Pope's ances- tors. Those of his Holiness' father and mother occupy the places of honor. Colonel



Count Louis Pecci, the father, is painted with a wig: powdered after the fashion of his time; his coat is of blue velvet,, braided with gold and faced with red; the buttons are stamped with the Pontifical tiara and keys.

Countess Anna, the mother, looks charming in a double-caped robe cut open at the neck, set off with jewels and lace. She sits erect, her right hand resting on a fan, while in her left she gracefully holds the brim of a plumed hat. The nobility, the grace, the devo- tion, the love, the legitimate pride expressed in the features of thi- noble woman almost tempt one to salute her with the words uttered

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by the angel to the Blessed Virgin, mother of our Lord, 4 nineteen centuries ago: "Blessed art thou among women."

## THE TAPESTRY ROOM

A door to the left of the salon opens into a spacious room, no doubt at one time the family reception room. On the wall opposite the door hangs a large damask tapestry — a magnificent work of art, painted from life, representing Leo XIII. on his Sedia Gestatoria, surrounded by his court, passing, from the Sistine Chapel to the ducal ball.

## THE LIBRARY

From the tapestry room, for such is the name it bears, access is had to the library, a large room with a historic table in the center. The walls of this room are covered with well-laden shelves, some of them bearing priceless volumes. Underneath are many closed cases. In these are rare editions, with illuminated covers, wrought by hand. The largest of these cases, standing under the only window, contains the Pope's copy-books and letters dating from his eighth year.

## MONSIGNORE'S ROOM

To the right of the library is the Monsignore's room, so named because Joachim Pecci, when Archbishop of Perugia, in visiting Carpineto, preferred this room to all others. His preference is made known by an inscription in Latin placed therein, of which the following is a translation: "Stranger, in this chamber of his parental abode, Leo XIII., prelate, delegate, Bishop, Cardinal, several times abode." Count Ludovic Pecci, in honor of his august uncle, had the room furnished in splendor, A.D. 1884.

Hanging here on the wall is a portrait of the Blessed Margaret Pecci, a sainted and dearly beloved member of the family. Here too is the letter, modestly framed, in which Cardinal Pecci announced to

his family his elevation to the Pontificate. The following is the text of the note:

The Vatican, Feb. 20, 1878. Dear Brothers: I write to tell you] that the Holy College of Cardinals has this morning raised my unworthiness to the chair of St. Peter. This is the first letter which I write as Pope. It is intended for all my family, for whom I pray to heaven for all happiness, and to whom I send in love my apostolic benediction. Pray ardently for me to the Lord.

Leo XIII.

Here, also, are to be seen the following Latin inscriptions: "Pope crowned with the triple diadem, who was glorious on earth as the thirteenth Leo." "The man who has devoted himself to the study of Thomas Aquinas and has won eternal honor of being among the purple clad, and who shines more for his wisdom than for his purple."

Opposite the Monsignore's room is the family private chapel. It was in this chapel that Leo XIII. was baptized.

## SECOND STORY RELICS

Passing from the chapel and ascending a white marble stairway one comes to the second story. The first door at the top opens into the room where Leo XIII. was born. Here are found the material things which came into his life during his infancy and childhood. Everything he used is preserved even to his cradle. Close by is the room he occupied as a boy and young man. Here are to be seen his narrow iron bed, his writing table and pictures of him which were made at various periods of his life.

The next apartment is in reality a museum of family relics. Here are tall glass cases filled to the very top. Among the relics are to be seen the Pope's sporting gun, one of his white papal cassocks, and his cardinal hat. Here, too, is his brother Joseph's

cardinal hat. Brocaded robes and silken coats of other members of the family all have a place and are most interesting as to their use and date.

## #9 BIRTHPLACE AND PARENTAGE

The genealogy of the Pecci family, according to a manuscript pre- served at Carpineto, the work of Joachim Pecci, compiled from the documents and traditions handed down from its first Tuscan origin, is to the effect that the name Pecci appeared for the first time in the thirteenth century in the history of Cortona.

## THE FAMILY GENEALOGY

The influence of the Pecci family was later felt at Siena in the fourteenth century.\* The Sienese placed one Paul Pecci in power as general of the army in order to suppress the revolutionary movements that then prevailed in the republic of Siena.

One Bernardino Pecci was made Bishop of Grosseto in the beginning of the fourteenth century — a renowned poet and the author of a life of St. Catherine. Selio Pecci, during the reign of Charles V., was an ambassador to the court from the republic of Siena. He left several memoirs of his travels through Flanders. Later, James Pecci, a wealthy landholder, entertained in his palace in Siena, Pope Martin V., loaning him 25,000 florins, taking in security the Castle of Spoleto.<sup>f</sup>

A family tradition, transmitted orally in the Pecci home at Carpineto, indicated the close affinity of the Peccis of Carpineto with the house in Siena. It was one Anthony Pecci, who, according to the notarial acts which appear in the archives of Count Pecci's family, bought, in 1531, the Carpineto properties — and is held as the founder. Leo XIII. belonged to the eleventh generation of the Peccis of Carpineto.

In 1582, Paschal Pecci built a votive chapel in honor of the Blessed Virgin, and richly endowed it.

This was done in gratitude to the

\*The family is one of the noblest and oldest of the Siena nobility ; its escutcheon displays a green pine-tree, a bar, two lilies, six roses and a coronet. Not a few members of the family have distinguished themselves in the various walks of life.

f The Pecci palace near the Cathedral Square, and tombs of members of the family are still to be seen in the city of Siena.

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## FAMILIAR FIGURES SEEN IN THE VICINITY OF ROME

1. BROOMS AND GARLIC 3. PILGRIM

2. NURSE 4. BAG-PIPERS

5. CHEESE PEDLER

6. HARVESTER

7. WASHWOMAN

8. HERMIT

## PEASANTS IN THE VICINITY OF CARPINETO

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## CARDINAL JOACHIM PECCI

The original of this picture was painted when Archbishop Pecci was made Cardinal in 1854. This painting now hangs in the library of the Episcopal Palace at Perugia.

## BIRTHPLACE AND PARENTAGE 41

Mother of God, who by her prayers had caused the disappearance of a fearful plague that ravaged the country around Carpineto. John Baptist Pecci was

Bishop of Sequin; Ferdinand Pecci was an eminent lawyer and a particular friend of Benedict XIV.; Joseph, uncle of Pope Leo XIII., was a distinguished prelate in Rome, and honored with the confidence of Pius VI., from whom he received a gold ring as a mark of esteem. The ring is still preserved in the Pecci palace at Carpineto.

Charles, grandfather of Leo XIII., was married in 1733, to Ann Mary Jacovacci, of Valle Corsa. This union was not fruitful of any issue for some years, when a son was born to them, whom they christened Louis Dominic in honor of St. Louis of Toulouse. Louis Dominic was" the father of Leo XIII. On the mother's side, Leo XIII. was closely related with a family celebrated in the history of Rome during the Middle Ages. Anna Prosperi, his mother, was a descendant of Cola da Rienzi, the Roman tribune. Cola da Rienzi, a direct ancestor, was an impassioned student of the Bible and the classics. He believed that he had a divinely inspired mission to revive the ancient glories of Rome. He did not, however, succeed, but became

so. violent an agitator among the people, exciting them to rebel against lawful authority, that he was finally put to death. His son, Angelo, after his father's death, fled to Cori, where he lived under the name of Prosperi, according to the chronicles of the seven-teenth century still preserved in the archives at Cori — "The Prosperis were formerly called Rienzi from Nicola Rienzi, a tribune of the Roman people."

Count Louis, as he was ordinarily styled, married Anna Prosperi Buzi, having chosen her as a helpmate because of her splendid quali- ties and strength of character. Her home was situated on the western crest of the Monti Lepini, and not far distant from Carpineto. The Prosperi family were, in their Volscian stronghold and its districts, in the same esteem as the Peccis were in their native

## 42 BIRTHPLACE' AND PARENTAGE



town. The Countess Anna brought to her husband a notable amount of property, which the family holds to this day.

## THE FATHER OF POPE LEO XIII.

Count Louis Pecci was somewhat above the middle height, with a lofty forehead and large sparkling eyes, in which there appeared at times a slight expression of melancholy. He was a man of cultivated mind and simple tastes, possessing always the talent of graceful and engaging conversation. He bore the title of colonel, having been placed in command of the military forces of the Pontifical government. The diploma, dated September 12, 1792, and signed by Prince Aldobrandini Borghese, is, among other things, preserved in the archives of the Pecci palace. In 1809, Count Louis was appointed mayor of Carpineto by the Imperial French government. The people of Carpineto, however, honored him more as a civil magistrate than a military official. The high esteem in which he was held caused the

citizens of the town to have recourse to him as an arbiter in all their disputes, and his decisions were accepted without controversy. It was by his judicious intercession that so much harmony prevailed among the people of Carpineto during his time. Immense piles of law papers, preserved in the archives of the palace, testify to the high consideration with which he was honored by the ecclesiastical and civil authorities of the districts.

## LEO XIII. A GREAT BENEFACTOR TO HIS NATIVE TOWN

Leo XIII., like his father, has been a great benefactor to his native town. He founded the new parish of St. Leo, he erected the churches of St. John and St. James, he established the nuns of the Blessed Sacrament in an educational institution, he erected the monastery of the Franciscan Fathers, he founded a library containing thousands of volumes, and built a hospital for the sick and aged, placing over the latter the Brothers of Mercy, whom he called from Belgium

## BIRTHPLACE AND PARENTAGE 43

Leo XIII. also constructed a meteorological observatory in the Pecci palace, and there founded a museum of natural and ethnographic history.

During the time he was Archbishop of Perugia a good supply of water from a crevice in the mountain was obtained for the town of Carpineto, but the source afterwards became exhausted, and the inhabitants again suffered for good water, and most seriously in dry seasons. After he was created Pope he endeavored to find a remedy, and with wonderful success. Two splendid fountains now attest his generous gift to the city of his birth, one is situated in the public square before the principal church, and the other in front of the Pecci palace. Carved on a slab of marble on the side of the fountain in the public square are the following couplets in Latin. Translated they read:

I am a silvery fountain, at whose brink The flowery meadows love to drink.

And yet they shall not! It belongs to you, Ye friends — my widely scattering dew!

On the fountain in front of the Pecci mansion the following verses appear in Latin. The translation is:

After a journey long and drear,

Ye Carpinetians, I am here,

A fount unfailing, cool and clear.

For Leo, who on Peter's throne As shepherd of his flock is known And loved in every Christian zone,

What time to fair Italia' s shore, The trembling wings of Rumor bore Rumblings of European war,

Praying with deep solicitude

For peace, before the altar stood,

The Priest whom lustres ten had viewed.

#### 44 BIRTHPLACE AND PARENTAGE

His heart had never yet outworn Love for the spot  
where he was born And balmy airs of life's young  
morn.

'Twas then, ye Carpinetian folk, He bade me come  
to you, and broke Gently my immemorial yoke,

And taught my dancing feet to spurn The heedless  
hill-top, and sojourn For your sake in this chiseled  
urn.

Clearer than crystal to the view, From the high  
rocks I scatter dew, And sing the livelong day for  
you.

Ye suffered long in fruitless quest Until I came — a

welcome guest — With amplest largess in my breast.

And who shall all my uses tell? Here in your very midst I dwell, For poor and rich, for sick and well.

Come, then, ye all, and freely take While I perpetual music make Of thanks to Leo for your sake!

Carpineto, since the elevation of its most honored citizen, has obtained historic fame, and it will be known to future generations as the birthplace of the great Sovereign Pontiff, Leo XIII.

## CHAPTER III

### EARLY LIFE AND HOME^TRAINING

FROM the happy union of Count Louis Pecci and Anna Prosper! ^Buzi resulted the following offspring: Charles, Anna Maria, Catherine, John

Baptist, Joseph, Joachim Vincent, and Ferdinand.

The two girls in time were married and became mothers of large families. Of the sons, Charles remained single, while John Baptist married and four sons were born of the union. Joseph studied for the priesthood, entering the "Society of Jesus," and was subsequently elevated to the Cardinalate by his brother. Ferdinand died in his nineteenth year.

## BIRTH AND BAPTISM OF LEO XIII.

The sixth child that blessed the Pecci family, and the subject of these memoirs, was born March 2, 1810. Carpineto being in the diocese of Anagni, the parents requested Bishop Tosi of the episcopal city to baptize their new-born child and to act as godfather. The Bishop promised to do so, but diocesan affairs claiming his attention on the day designated, he could not assist at the ceremony. The baptismal register of the cathedral of Anagni shows the following record: "In the year of our

Lord 1810, on the fourth day of March, at the sixteenth hour (about ten o'clock in the morning) the Very Reverend Michael Catoni, Canon of the most holy cathedral church of Anagni baptized, by permission of the undersigned, a child born two days before, to the most illustrious lord and lady Louis Pecci and Anna Prosperi, residents in this parish of St. Nicholas (Carpineto), in the

names of Joachim Vincent Raphael Louis. The sponsors were the

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## 46 EARLY LIFE AND HOME-TRAINING

most illustrious and most Reverend Joachim Tosi, Bishop of Anagni. who appointed as his representative the Reverend Hyacinth Canon Caporossi, from whom I have received his authority in due form; and the most illustrious Lady



Candida Pecci Calderozzi. In witness, whereof, I, Zephirin Cima, vicar of this parish, place my signature and the seal of the Church."

The ceremony took place in the chapel of the Pecci palace.

The mother, having a particular veneration and devotion for her patron saint, St. Vincent Ferrier, requested the Canon to bestow among other names that of Vincent upon her son. He complied with her request, and as that name was nearest her heart, he was called Vincent during her lifetime, but after her death he assumed his first name in honor of his godfather, Bishop Joachim Tosi, which name followed him through life.

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JOACHIM VINCENT S BOYHOOD

From his home, shut in by mountains, Joachim Vincent first imbibed the ideas of an orderly and self-controlled existence. Happy the boy whose childhood is passed without superfluity and without want, permeated by an ideal! Happy the horizon of his thoughts and life in his first youth! Joachim Vincent grew up in an atmosphere full of earnestness and prayers. Any boy who rises with God and the saints on his lips, and retires to rest with the same inspiration, will, if his mind unfolds at all, develop a zeal which will enable him to tread the paths of religion in such wise as to take shape and form in his spirit. A boy cannot fail to succeed, who prays before the altar and holds solemn intercourse with God in the days of his youth.

The first mention recorded of Joachim Vincent after his baptism is when his mother, writing to her brother-in-law, Antonio Pecci, said: "Little Vincent can already walk alone. He finds his way all over the house. He has a great passion for horses; although he is hardly

## EARLY LIFE AND HOME-TRAINING 47

big enough to be seen, he gets astride of the chairs without holding on. Yesterday when out with one of the servants, he insisted on leading your saddle-horse by the bridle to the fountain. He led the horse quite unaided and we were in fits of laughter at hearing him admonish the horse with a "Whoa."

The child is father of the man, and it would not perhaps be too much to say that one of the most characteristic habits of the remarkable Pope was discernible in the little boy who insisted on leading his uncle's horse "all by himself."

## HOME EDUCATION

The first lessons taught Vincent were in the home school, presided over by his mother. She was a finished scholar, capable in more ways than one to take charge of the instruction of her children. Their

aptitude in mastering the letters and in reading and writing was a source of great pleasure to their teacher who fitted them, spiritually, mentally and morally to occupy high positions in life Through her influence and training Joseph and Vincent were enabled to enter that magnificent career which finally elevated one to the dignity of a Cardinal, the other to the throne of St. Peter, Sovereign Pontiff of the Roman Catholic Church.

"It is pleasant to recall those happy days spent in the home class- room at Carpineto," said Joseph Pecci years afterward. "Each of us had a desk, and mother had a small table opposite. In regular order we were called to recite our lessons and hear explanations. Our teacher always took the greatest pains in having us understand the matter before us. Sometimes our father would drop in and help her, lending by the charm of his presence sympathetic encouragement. Being an accomplished Latin scholar, he took upon himself the task of teaching us the rudiments of the Latin language so thoroughly that when we entered the college at

Viterbo, we were enabled to make most rapid progress in our studies. Sometimes the good Bishop of

## 48 EARLY LIFE AND HOME-TRAINING

Anagni would visit our home, remaining several days. It was his delight to spend hours in our classroom, closing his visit with religious and moral counsels. These simple talks took deep root in our hearts, proving to be of incalculable advantage to us years afterward.

"In winter, or when the days of spring or fall were chilly, the big hearth in our schoolroom was filled with blazing faggots. In summer our mother-teacher transferred her pupils to the lawn, in the shade of a large chestnut-tree, where Nature lent her aid to enrich our minds. This tree is still living, and is a source of great veneration to us."

## OLD-TIME CUSTOMS AND PLEASURES

In looking up history we find that the nobility of the Roman provinces, as a rule, dwelt a century ago much as they do to-day, on their estates, living broad and cultured lives. Their families settled around them, carrying on social intercourse with a freshness and fullness closely resembling the days of the patriarchs mentioned in Holy Writ. Notable gatherings frequently took place. On these occasions the people met at some of the homes designated; here they would discuss literature, philosophy, religion, politics, and all great questions then agitating the home life and outside world. Dry debates were interspersed with poetical effusions and musical selections. Not age alone took part, but youthful talent was often given opportunity to participate.

"Our father," said Cardinal Joseph, "took us in hand on such occasions and trained us for the day." Possessing, as we have stated, a highly cultivated mind, and well versed in the classics, he wrote

original poems and prose compositions in Latin and Italian. "He obliged us to commit these to memory, so that when the appointed day came, we were able to take full part in the exercises, much to the delight of the elders. Vincent was a boy whose sweetness of character naturally made him the cynosure of all eyes. On these occasions

## MONSIGNOR JOACHIM PECCI

Consecrated Archbishop of Dammietta when thirty-two years of age. The original of this painting hangs in the Hall of Paintings in the Pecci home at Carpineto.

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his manner of speech and his sallies of wit invariably brought forth well deserved applause."

### HOME REMINISCENCES

Speaking of their home life on another occasion, Joseph said, "It was a treat to us when our mother, animated always with an inex- haustible fund of charity, permitted us to accompany her on her visits to the poor and sick in the neighborhood, carrying hampers of pro- visions and medicine." And again, referring to their early life, Joseph wrote, "When business matters took father to Anagni, fre- quently he would take his children along, leaving us at the episcopal palace, where we were welcome guests of good Bishop Tosi. These were great events in our young lives. Once Vincent was missed from the palace, and immediate search was made for him. An old man just coming from the cathedral, on being questioned if he had seen a boy anywhere in the

vicinity, replied that he was in the church. There we went without delay, and found him standing just as he had risen from his knees, still gazing, as if riveted to the spot, at a celebrated painting of the Blessed Virgin."

In the early part of the nineteenth century, desolation due to war, had made considerable inroads into the wealth of the great landed proprietors of the Roman states, and the Pecci family fared no better than the rest of their neighbors. They were obliged to deny themselves, to a considerable extent, in order to provide for the education of their children. As the Countess was a woman of rare courage and great intelligence, instead of giving way to useless lamentations over the weaknesses of humanity and the hardness of the times, she curtailed expenses by personally attending to the everyday needs of the family, even to the most exacting household duties.

COUNTESS PECCI'S GREAT DREAM

As Joseph and Vincent grew into boyhood they became a source of great joy to the pious mother by showing signs, not only of a pro-

## 5 o EARLY LIFE AND HOME-TRAINING

nounced taste for study, but of an unmistakable call for a religious life. M. Boyer d'Agen, a French author, in speaking of the early life of Vincent, relates that Count Louis one day took him for a walk, showing him a spot on which Thomas of Aquin was supposed to have stood, and farther on pointed out to him on a distant hill the great Monastery of Monte Cassino.

"Yes," observed Vincent, "Aquin is where the learned St. Thomas was born, and Monte Cassino is where he learned to read and write. Papa, shall we not go there and learn to read and write like he did?"

The Count returned to the palace somewhat disappointed. Vincent's expressed wish that he might learn to read and write like the great St. Thomas was quite contrary to his own plans for the future of his son.

"I want to make a general of Vincent," said the Count, sadly, to his wife one day, during a conversation on their children's future.

"Well," replied the Countess, "you will make a Pope of him."

Count Louis was at this time far from pleased with the prospect of his son taking Holy Orders. "I can understand," said he, "that Joseph will never be anything but a Jesuit, but I cannot reconcile myself to the idea that Vincent may come back to us a village cure.

To this the Countess, who, from the first, held fast to her belief in her son's vocation, rejoined: "Imagine, my dear Louis, that Vincent will be Pope

and Joseph a Cardinal, and rest easy as to the future of our children."

## OUTDOOR LIFE

The Countess ever took pleasure in participating with her pupils in their outdoor sports and walks in the woods. In the springtime together they gathered the sweet wild violets that grew on the mountain side, and the roses that bloomed in profusion in their gardens. She went with them of evenings to the vantage ground on the mountains to view the sun as it disappeared beyond the Adriatic Sea,

## EARLY LIFE AND HOME-TRAINING 51

casting in grandeur its departing rays over the Roman plain. Wherever they chanced to be at the even hour, when the bells in the churches rang out the Angelus, she stood with them in prayerful attitude and repeated the Angelical Salutation. Can

we imagine a more beautiful picture?

Often, seated on a bench in the park, she would repeat to her children traditions of the Pecci family. She had made a thorough study of these, and so interesting were they to the children that Vincent, when he grew to manhood, decided to gather all available letters, manuscripts, and data which he could find and embody them in a family chronicle or, as we would say to-day, a chronology of the Pecci family. This work, as we mentioned in the preceding chapter, is now preserved in the Pecci palace at Carpineto.

The hours spent by the family underneath the canopy of heaven were useful in giving a taste for outdoor exercise which Leo XIII made a rule of his life. In his declining years his one great joy was to spend his hours of recreation in the gardens of the Vatican, watching the growth of plants and flowers.

TRAINING IN LOVE AND SYMPATHY

"There is one part of our training to which our parents devoted much of their attention," said Joseph on another occasion, referring to the home days. "It was the work of developing sympathy in us for one another, and extending that sympathy to other children with whom we were permitted to associate. Our parents fully understood that real sympathy consisted in making life's interests mutual; rejoicing with the joyous, sorrowing with the sorrowful, and doing unto others as we would have them do unto us."

A common brotherhood is assuredly the distinctive mark of an educated person, and the one great prerequisite for a religious, political, and social leader. This object lesson, acquired in youth, became the foundation stone manifested in Leo XI 11, in behalf of all work-

-ers, creating in him an appreciation of the true dignity of labor. It is a well-known fact that he took real pleasure in extending a helping hand to the working classes. That sympathy taught him at his mother's knee made him not only the strong defender of honest 'toil, but the patron and supporter of art and literature.

"Love the poor, the orphan, and the aged, was a lesson taught us by our mother," said the Cardinal (Joseph Pecci) in his colloquial reminiscences.

"One day we were entering the Church of San Lorenzo in Carpineto to assist at the celebration of the feast of a patron saint. A few mendicants were seated in the vestibule, holding alms boxes, in which the faithful put their offerings. Our mother gave each of us a coin, saying, 'Give it to the one you consider most in need.' On this occasion Vincent singled out an old lady, and solemnly walked over to where she sat, half hidden behind a pillar. With a charming smile of childish simplicity he deposited his piece of money in her time-worn box. The aged woman's face kindled with pleasure



as she exclaimed, 'Thank you, my little signor, God will reward you for this act of charity to an old woman. You will one day become a great, a holy man, much admired and venerated in the 'Church of God.' "

The woman did not claim to be a prophetess, but her words were prophetic nevertheless, for this child of benediction reached the very -zenith of human greatness and holiness. In a poem written by him- self, entitled "Life and Fortunes," Leo XIII. refers in the follow- ing couplet to the happy days of his childhood:

A child — what happiness thy bosom fills Beneath thy father's roof, 'mid Lepine Hills.

## CHAPTER IV

### COLLEGE LIFE AND EXPERIENCES

A ~\ THEN the Countess Pecci saw that she could

no longer conduct. \* \* the education of her sons, who she felt were divinely called to an ecclesiastical career, she took them to Viterbo, a city not far from Rome, and placed them in the College of the Jesuits, where they entered upon a course of study embracing Latin, Italian and Greek.. Count Pecci, overcoming his early objections, yielded to the good judgment of his wife and freely consented to this step.

At this time Vincent was eight years of age, a bright, clever boy, with a maturity of expression beyond his years. He had a refined and intellectual face, and possessed a fascination in his remarkably bright eyes, which made them in truth "the windows of his soul." He was manly in his bearing, even at this tender age, and his great capacity for absorbing knowledge made him the admiration of his; companions, the majority of whom were his elders.

## SEPARATION OF MOTHER AND SONS

The Countess suffered keenly as the result of the separation from her sons, and at one time it was thought her strength would not be equal to the sacrifice. Writing Canon Cavellucci, her spiritual adviser, she said, "The separation is a great trial to me; who knows, whether I will be able to endure it? Can it be, God will not give me courage?"

As time wore on the Countess became happily reconciled, and by means of frequent correspondence kept in close touch with her boys.. To a relation she wrote, "The letters I am beginning to receive from

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## 54 COLLEGE LIFE AND EXPERIENCES

Viterbo are excellent. The boys are happy, and the Fathers are satisfied with their work. I have a feeling that they will be a great comfort to me. At

present they are stopping at a villa a mile from Viterbo, playing to their hearts' content and eating well. I hope they will remain in good health and do themselves credit."

That they acquitted themselves to the most sanguine wishes of their mother we have testimony in a letter written about this time to the Countess by Father Ubaldini, rector of the college: "I well know how great is a mother's love, and I am not surprised to hear that the separation has been most painful to you, but you can take consolation in the thought that some day you will derive great joy from it, for so excellent are the natures of the two boys entrusted to my care, that I anticipate for them a great future. I love them much, because they are good and so early bearing the fruits of a wisely-directed education."

## OVERWORK AND A SHORT VACATION

When Joseph and Vincent entered college each enjoyed excellent health, but shortly Vincent began

to show signs of decreasing strength, owing to his close application to study. As he grew worse instead of better, he was ordered home for a vacation. As a boy he was a great walker and climber. Besides he was exceedingly fond of birding, not only with guns but by means of nets. Indulging in these sports with companions, and nursed by the watchful eye and tender care of his mother, he soon regained his former vigor and returned to school.

The rector of the college wrote shortly after to the Countess: "Vincent recites admirably, and is quite a little angel. Joseph is rather more lively, developing more into a first-class rogue; not that I have any reason to complain of him, but he keeps me constantly on the alert, and makes me stand sentry in spite of myself.

'In a good education,' writes the illustrious Bishop of Orleans, Monsignore Dupanloup, 'The pupils' very defects are often means of strengthening character. Little by little these defects succumb to virtue.' Let us hope that Joseph will demonstrate the soundness of this theory, by becoming a model of ecclesiastics and an honor to the Church."

## TONSURATE AND MINOR ORDERS

In 1820 Countess Pecci took up her residence for a few months in Rome in order to be near Vincent and Joseph.

As they approached the turning-point in their lives, she appreciated the fact that, if they were to adorn the life for which she had hoped, no time should be lost in placing them in paths of safety. When Vincent attained his eleventh year she wrote the papal delegate at Viterbo as follows:

Dear Monsignore: Permit me to make an humble request of you. I wish to place my two sons in the

Church, and to start them on their ecclesiastical career. If later they do not wish to continue in this path they will be at liberty to follow their own inclinations.

My husband requests me to say that it will also meet his wishes to have them accept the tonsure. Will you not give this satisfaction to their father and mother?

The rector's answer is still preserved in the Pecci palace. The following paragraph has been taken from it:

Nino and Peppino (pet names for Vincent and Joseph) are evidently afraid of being the only boys in the school to wear the priestly collar and capello and of being called Abbess by their playmates, but everything will be all right in time. You will be satisfied with your sons; their conduct is excellent, and their health is still better. In the meantime do not fail when you write to urge upon them to reflect how necessary it is that there should

be clerics in the Pecci family in view of the benefices and prebends to which their noble descent gives them a claim.

## 56 COLLEGE LIFE AND EXPERIENCES

Soon after Vincent wrote the following letter to his mother in answer to a letter from her:

Viterbo, March II, 1821.

Madame and Very Dear Mother: Your presents have pleased both me and my brother very much. This mark of your attachment can only make us strengthen our own for you, as it is our duty to do, in proportion to your desire. Yes, we will do this, but we need your prayers to help us in order that we give you full satisfaction, so grant us those prayers.

For some time you have kept us in hope that you would come and embrace us, but the moment has



not yet arrived. Imagine how sad your absence makes us.

Images of saints, whoever they may be, will always be pleasing to us, but the prettier they are the more we shall like them.

Remember me to papa and others. Give me your blessing and let me kiss your hand with tender affection, and sign myself,

Your most affectionate son,

Vincent.

We glean from this letter that Vincent possessed inherent love for the beautiful. Is it any wonder that Leo XIII. became the most distinguished patron of art of his time?

About this time Monsignore Lotti, who assisted at the distribution of prizes at the college, having noted how the two Peccis conducted themselves, wrote a letter full of comfort to the parents. Among

other things, Monsignore Lotti predicted a great future for them. "These two boys, if the Lord preserves them in good health, will," he said, "be an honor to themselves, to their family and to their country."

In the Pecci collection is another letter, written to the Countess by Vincent about this time. The following- extract was taken from it:

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Yesterday Monsignore, the delegate, invited Joseph and me to dinner. After dinner he told us he had decided finally to confer clerical tonsures on us. We were both surprised and hesitated a little. However, we did not

neglect to recommend ourselves to Our Lord and the Blessed Virgin in order to receive light to obey the will of God.

Vincent received his first communion on the 21st of June, the fete- day of St. Louis Gonzaga. He celebrated the occasion by composing; a Latin sonnet in honor of the young saint, whom successive genera- tions of pupils in the Jesuit colleges had been taught to hail as one of the celebrated stars of the illustrious order. For many years the sonnet was hidden among the archives of the Pecci palace. Some years ago it was brought to light, and although much effaced by time was placed, on the 22d of June, 1896, in the hands of Pope Leo XIII. Leo slowly perused the verses, written exactly seventy-five years previous. When at last he looked up a big tear had fallen upon the time-stained paper, a tear perhaps no less precious in the sight of God than was the smile of the youthful communicant as he penned the sonnet

nearly eight decades earlier.

The Countess, in writing to Count Pecci, on July 5th, after Vincent's first communion, says:

I persuaded Vincent to put on the priest's cassock and mantle. The three-cornered hat suits him admirably. He hesitated at first but, like the good boy that he is, he appeared very glad afterward. Joseph would have put on clerical garb too, but he said it would be an unnecessary expense for us, as he had resolved to be a Jesuit.

Thus was it permitted this noble woman to see, as through a glass darkly, the fulfilment of her dream.

## EARLY SCHOLARSHIP

Every teacher at Viterbo soon discovered the superior traits of character and genius in young Pecci, and bent all their energies toward the cultivation of his splendid mind. It was here he formed that exquisite taste for the Latin language,

which men of letters so much admire in the encyclicals of Leo XIII.

On one occasion the distinguished scholar, Father Vincent Pavani,

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S. J., made a visit to the college. This visit of his namesake prompted Vincent Pecci, then a lad of twelve years, to write an epigram in Latin, which has elicited much praise from Latin scholar'- •

Nomine, Vincenti, quo tu, Pavane, vocaris,  
Parvulus atque infans Peccius ipse vocor. Quas es  
virtutes magnas, Pavane, secutus O utinam possem  
Peccius ipse sequi."

In English it is as follows:

Dear namesake, Vincent, from my nonage too, E'en  
as Pavani, Pecci bears that name;

Ah, that Pavani's wealth of merit too,

Following that Vincent's light may Pecci claim.

Soon after he was elected to deliver a Latin oration on the subject of "Political, Social and Religious Changes of the Century." This effort demonstrated to the faculty of the college his rare mental endowments and won for him the "prize medal" for excellence.

Among other advantages Vincent embraced the opportunities afforded him to walk in and around the historical city of Viterbo and to visit its churches, libraries and museums. In a letter to his father he wrote: 'The students take a walk every afternoon on school days. On Thursdays we have the entire day free, and some of us have made a practice of visiting places of interest in and around Viterbo, wandering among the Etruscan, Roman and mediaeval remains of this ancient city.'

THE MOTHER'S DEATH AND BURIAL

Vincent's last vacation to the old home with his mother was in 1823. The following year the Countess' health declined to such an extent that Count Louis took her to Rome that she might avail herself of expert medical attention.

Despite the most careful precautions the disease developed rapidly. Poining recovery impossible, Count Pecci sent for Josenh

## COLLEGE LIFE AND EXPERIENCES 59

and Vincent. The revered wife and mother now realized that she must leave those she loved. Her abiding faith and enlightened piety stood by her to the last. She had long made her own will conform in all things to the divine, and accepted the final announcement of her confessor with perfect resignation.

She died on the 5th day of August, 1824, blessed of

God and man, as do all who live for love and duty. Her body was dressed in the brown habit and cord of the Franciscan Tertiaries, and by them taken to the Observantine's Church of the Forty Martyrs, and buried amid the tears and prayers of her family, the nobility and the poor of Rome. All had learned to love her as a friend and benefactor. Count Pecci and his children were almost inconsolable, the latter being quite old enough to estimate the greatness of their loss.

Marking the spot where this noble woman was buried is a plain marble slab which reads:

HERE LIES

ANNE, DAUGHTER OF ALEX. PROSPERI,  
of cori:

A mother to the poor,

Most devoted to her children,



A matron of the olden piety,

A model of domestic virtue,

Provident and generous.

Mourned by all good people.

She departed this life

Aug. 5th, 1824,

Aged 51 years, 7 months, n days.

To this dear and incomparable woman,

Her husband, Luigi Pecci,

And her weeping children

Have erected this monument.

Farewell, thou purest soul!

Rest in Peace!

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With saddened hearts Joseph and Vincent returned to college to continue their studies.

### THE NEW AIM

This first dark shadow to flit across Vincent's life had cast a gloom over his spirits, which was not dispelled for months. He had loved his mother with a passionate, yearning devotion. She had filled the niche in his heart to the exclusion of everyone else. Father, brothers and sisters he loved, but not with that same ardor as that which bound him to his mother. Her constant solicitude for his welfare and her concern for his moral, intellectual and spiritual advancement had always been the "fire" which spurred him on toward greater achievements.

Now that this incentive for heroic endeavor was gone — what was to be his aim? Her cherished memory suggested continuance in present methods. He accordingly resolved to attain the heights defined by her even though she had passed on to her reward.

A classmate of Vincent's at Viterbo wrote of him shortly after his election to the Pontificate: "I assure you that when he was at Viterbo his clever mind and straightforward conduct made him a great favorite. We were together in the class of humanities, and though we fought each other for the honors, we were always good friends. He seemed the picture of goodness.

"At Rome he never had many intimate friends; he was most retiring in his nature, and shunned sports and games. His world was- around his desk; science and learning were his paradise. He wrote Latin prose and verse with marvelous ease and elegance."

All of a sudden Vincent seems to have changed. His letters, written mostly to his father, contain descriptions of the country about Viterbo showing that he was taking a deep interest in history. With others of his class he was wont to make the ascent of the wooded heights, a two hours' walk from the college, where a

## COLLEGE LIFE AND EXPERIENCES 61

magnificent view of the Roman Campagna could be obtained. Writing about the scenery he said:

'This great undulating plain, which spreads on all sides around Rome, is about one hundred miles in length, while its greatest breadth from the mountains to the sea is thirty-five miles. It is bounded on the north by the volcanic group that surrounds the Lake of Bracciano, from whence one of the greatest water supplies comes by aqueduct to the city of Rome. The Sabine Mountains

surround, like an amphitheater, the whole expanse of the Campagna to the northeast.

"In the foreground on the one side are the ruins of all that made Rome once the ruler of the world, the city of the Caesars; on the other are the churches, monasteries and palaces of the modern city, the city of the Popes.

"In the chain of hills toward the southeast (the Alban Mountains) is Mount Cavi, where was once a temple erected to Jupiter Latialis. To the left is the great plain, celebrated in Roman history as the position taken by Hannibal, the Carthaginian general, during the siege of Rome. At the foot of Mount Cavi lies the village of Rocca di Papa, the Pope's Castle, supposed to mark the place mentioned by Livy, where the Gauls were repulsed in their attack on Rome.

"Along the ranges of the Alban Hills is Tivoli, surrounded by orange groves and vineyards. From this point the Arno flows into the plain toward its

junction with the Tiber, separating Latium from the country of the Sabines."

## FINISHES COLLEGE AT VITERBO

To Vincent these historic scenes were fraught with deep meaning. His interest in Roman history grew apace with the visits to historic grounds. The influence of the past gave impetus to his genius, and we find him at the age of fifteen leading his class in the history of Rome, already a master of Latin and Italian, and a Greek scholar of wonderful promise. At the close of his school days in the college of

## 62 COLLEGE LIFE AND EXPERIENCES

Viterbo he was awarded first prize for a Latin oration and a Latin poem.

Count Anthony Pecci, an uncle residing in the Muti palace, Rome, had offered to reward his nephew,

provided he carried off the honors at college. Judging by a letter which Vincent wrote to his brother Charles we infer he came out victorious. The following is an extract: "As to the honors my poor efforts have obtained for me, not without some trouble, you would please me very much by mentioning them to papa and particularly to Uncle Anthony, who promised me a watch on his word of honor."

## CHAPTER V

### PHILOSOPHY AND THEOLOGY

IN THE autumn of 1825, after the Roman College had been restored \* and solemnly inaugurated by Leo XII., among the fourteen hundred students who filled its halls, we find Joachim Vincent Pecci.

Joseph Pecci, impressed by his mother's death, and attracted by the lofty ideals of self-sacrificing

virtue and zeal in the divine service, followed by his Jesuit masters, had, with his father's consent, cast his lot with them and entered the novitiate at St. Andrew on the Quirinal.

The Roman College, which enrolled among its students the name of Joachim Pecci, was built in 1582 by Gregory XIII. This institution of learning, sometimes known as the Gregorian University, was first presided over by Jesuits brought from Spain by St. Ignatius. The course of instruction embraced the study of humanities, the classics, rhetoric, natural philosophy, astronomy, mathematics, philosophy and theology. Attached to the college was the great Gregorian observatory, once celebrated throughout Europe. Here was also a renowned library and museum.

Among the distinguished professors who taught within its walls from the time of Gregory XIII. to its confiscation by the Italian government, were Bellarmine, Suarez, de Lugo, de Lapide, Kircher, Tolomei, Boscovich, Maffei, Perrone, Secchi,



Marchi, Tongiorgi and a host of others of the Jesuit order.

Nine Popes finished their philosophical and theological studies

under its roof: Gregory XV., Urban VIII. , Innocent X., Clement

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IX., Innocent XII., Clement XL, Innocent XIII., Clement XII. , Leo XIII.

## THE SERIOUS, THOUGHTFUL STUDENT

Joachim Vincent, at the Roman College as at Viterbo, gave him- self up to study. His enthusiasm was constantly fed, not only by the genius of his masters, but by the prizes offered in order to

encourage perfection.

His vocation for the priesthood was a settled question; he had brought with him from Viterbo and the tomb of his mother the true spirit of a young candidate. He showed a complete detachment from the world, a deep respect for his superiors, and a love of truth and all things holy. He had acquired a taste for solitude and a reserve in all his relations with the world. In every way he consecrated himself to the service of God.

The Holy Scriptures were a matter of deep thought to him. He gave a portion of each day to the reading of the inspired books. "I find this my daily spiritual food," he said.

He regularly visited the sanctuaries of Rome, and spent hours in deep prayer and silent meditation before the Holy of Holies. His classmates frequently urged upon him, after the fatigue of the class- room, the necessity for relaxation in athletic sports. To these he replied that "in the presence of

the Blessed Sacrament he found relaxation and recreation."

When in attendance at the Roman College, he resided in the Muti palace with his uncle, Anthony Pecci. It is said that his life even out of school was that of a recluse, so closely did he give himself to his studies. His expenses were light, consisting principally in the purchase of books, or a cup of coffee made by an old retainer of his father's formerly at Carpineto, which he obtained by walking to the Piazza di Spagna. It may seem strange that one so young should give himself up to such self-denial, yet it is not strange that Joachim

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## PHILOSOPHY AND THEOLOGY 65

Vincent Pecci should, for he was taught from his earliest years to revere and love the teachings of the humble sons of Loyola. The apostolic virtues, the eminent learning and the still more eminent holiness of the life of the first generation of the restored Jesuits, who were his instructors at Viterbo, as well as at Rome, together with the noble examples of Pius VII. and Leo XII., were more than enough to inspire and direct a nature already religiously inclined.

## FIRST HONORS IN THE ROMAN COLLEGE

During these years the young man earnestly endeavored to grasp the full significance of the political, social and religious changes taking place on every side. We have proof<sup>^</sup> of this in a Latin oration which he wrote and afterward delivered before the assembled students and

faculty at the end of his first year of rhetoric. He took for his subject, "Pagan Rome as Compared with Christian Rome." In the oration he referred to the moral and religious triumph of the Holy See. It was a grand tribute to Pius VII. 's quiet, unflagging zeal in defense of the Holy See as against Napoleon's military despotism.

The honor of delivering this oration was due to the fact that the speaker had won the prize of excellence in its composition. All students of the class were expected to write a prose composition. Joachim's was so excellent that he was called upon to deliver it.

## SECOND AND THIRD HONORS IN THE ROMAN COLLEGE

More remarkable was his success in Latin verse. The rule for those who aspire for the prize of excellence in Latin verse was, that they should, within the space of six hours and without any outside help, write a certain number of Latin

hexameters on a specified topic. On a special occasion the subject given was the "Feast of Belshazzar." Young Pecci produced, in the time allowed, one hundred

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and twenty verses, all of such unquestionable excellence that the prize was unanimously awarded to him.

The above, however, were not his only triumphs; to him were awarded also the first honors in Greek.

The masterpieces of ancient classic literature were, and must ever be, the most perfect models of literary composition. To public and professional men of every clime and nationality whose sphere of influence is speech, oral or written, a perfect mastery not only of one's own language, but of that

of the masters' is indispensable. And experience has demonstrated that in our own day, as in the past, the men who, in church and state, are the leaders of their fellowmen, like a Newman, a Gladstone, and a Leo XIII., are men who have most assiduously cultivated classic literature of the ancients.

#### FOURTH HONORS IN THE ROMAN COLLEGE

But this is not all. In the printed list of prizes in physics and chemistry in the College of Rome at the end of the scholastic year 1828, Joachim Pecci's name is mentioned for the first prize. In connection with this it is interesting to note that among the Faculty of science in the Roman College at this time were such men as John Baptist Pianciani and Andrea Carafa, scientists of European fame.

#### FIFTH HONORS IN THE ROMAN COLLEGE

Other honors were still awaiting him at the close

of the third year in logic, metaphysics and ethics. His acknowledged ability caused him to be selected to defend certain "theses" against all objectors. It was a rule at the Roman College that this must be done in the most public manner. These "theses" were always chosen from the subject-matter of three years' work, and in reality embraced the entire field of philosophy. This honor was the highest that could be conferred in a university career upon a student. Joachim at this time-was in his twentieth year.

## PHILOSOPHY AND THEOLOGY 67

Disputations on philosophy, canon law, theology, etc., have always been held as important in a college course, and especially in the Roman College. They were most characteristic of the mediaeval universities, and were adopted by the Jesuits in their schools as a powerful stimulus in attaining excellence in philosophy and theology.



These "academical tournaments," as they were called, were frequented by the very elite of Roman society, and by the most learned men and highest dignitaries. Even the Pope and his court, as well as the Cardinals, lent their presence.

It required both uncommon ability and uncommon courage in a student to face such an assembly, not to mention the fact of replying, during six entire hours, to puzzling and unexpected questions^and objections, put forth by men versed in all the intricate matters relating to philosophy and theology. Yet Joachim Pecci was not feazed. He threw himself into the work with habitual ardor. To fail now would be to disappoint himself and all his professors. That must never be. In this connection we must remember he had not, however, at this time gotten over the effect of the gastric fever which brought him to death's door at Viterbo as a result of overwork. The mental excitement, anxiety and fatigue were beginning to be visible in the face, and most pronounced upon the physique, yet he was determined to make the test. Just then the

Pecci family physician, learning the cause of overwork and knowing Joachim's nature, stepped to the front and prohibited Joachim's exposure to the trying ordeal. His professors and classmates were disappointed, yet being convinced of his mastery of the situation, acquiesced in the decision. An attestation of Pecci's worth in connection with the proposed contest was put in writing and placed in his hands. The document is still carefully preserved in the Pecci palace. The translation reads as follows:

Roman College of the Society of Jesus.

We hereby attest that the distinguished young Joachim Vincent Pecci has studied philosophy in this Gregorian University during three years, and

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that his proficiency therein was such that in the

judgment of the faculty, he was chosen as fit to maintain a public disputation on a selection of theses from the entire philosophical curriculum at the close of the year 1829. But inasmuch as he has been prevented by illness from so doing we desire to bear witness to the fact itself by this written attestation, and bestow on a youth of such excellent promise the honor and praise he deserves. Given in the Roman College, Oct. 30, 1830.

Francis Manera, S. J.,

Prefect of Studies.

## HIGH REGARD FOR PROFESSORS

The regard held by the professors at Rome for Joachim Pecci was no less than that which Pecci held for his teachers. We find in print, above his signature, a fine tribute to the memories of his old professors:

What time Manera's brilliant mind

And brains with richest knowledge fraught, In draughts of learning, crystal pure, God's truth and wisdom taught.

What counsel wise, what generous aid, A prince in Rome's bright purple lent

To shape thy manhood's young emprise! Sala the good and eloquent.

At the end of a three years' course in philosophy, while still attending the Roman College, he was appointed repetitor in the German- Hungarian Seminary. The early teaching assisted in shaping his life. He was never too young to see or too old to learn the bearing which the present had on the past and its relation to the future. He was always sure of his ground, knew whereon he stood, and what course next to pursue.

NO TIME FOR SOCIETY OR AMUSEMENT

Abbe Bertrin, referring to Joachim Pecci in his

work on "Great Catholics," says: "During Joachim Pecci's studies he had neither society nor amusement. His desk was his world; scientific investiga-

## PHILOSOPHY AND THEOLOGY 69

tion was his paradise. As Basil and Gregory of Nazianzus before him, the only roads he knew were those that led to church and school. There was only one way to lure Joachim Pecci out of these chosen paths, and that was to put him on the track of some rare books."

Showing how true Abbe Bertrin was in judgment of Pecci, we quote from an old letter Joachim wrote his father April 18, 1827: "I thank you infinitely for the money you have been so good as to send me. Like what I have had from you before, it will not be used for anything except the purchase of some good book. I may mention that my little

library has been increased by about twenty volumes during the present year."

In a letter to his brother, John Baptist, written about the same time, he said: "I heard that Pope Pius VIII. stayed at our house at Carpineto when he was vicar-general under Mgr. Devoti, Bishop of Anagni. If this were a fact it would be a fitting thing to record the happy event on the walls of our house. Find out if this is so; papa would remember it."

## VACATION SPORTS

The plans for Joachim's holidays were the same year after year. He was as passionately fond of shooting as he was in love with study. Shooting was his only holiday amusement, just as study was his sole object throughout his scholastic year. He wrote to his brother, John Baptist, from Rome, September 12, 1828: "Do you think it would be well to send me the gunlock which I used last October, before I return to Carpineto? It seemed to

be rather defective. I will have it cleaned and put in good order." Six days later, writing again, he said: "Many thanks for sending me so quickly the gun- lock. I shall have it cleaned by the burnisher, as it seems rather stiff and rusty. Thanks for your warning about gunsmiths; they might, as you say, play us one of their tricks, such as palming off an inferior gun instead of our own. Thanks also for your reminder to buy

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powder and shot in Rome, and to get the best quality as cheaply as possible. This is just what I intended to do."

While on this subject perhaps it would please our readers to know that an old inhabitant of Carpineto, named Salvagni, frequently a companion of Joachim Pecci's sporting exploits, often related to tourists the good times he enjoyed

with Vincent Pecci when a young man. As he advanced in years he complained that the Pope was no longer the jovial sportsman of yore. He said, "In bygone days we were all up with the dawn and each clambered up the hills to get to the hunting grounds first. Ser Nino would even venture on the highest slopes where less brave ones feared to follow. How many times have we seen the last rays of the sun gild our footsteps on these heights, whilst the villages beneath gradually faded away in smoke.

"And now-a-days Ser Nino, or Leo XIII., as we pompously call him, is the greatest man in the world, but the dome of St. Peter's is quite big enough to overshadow his prison of a palace, and long before nightfall, too! I pity him indeed!

"Do you know how long it is since the Pope visited his birthplace?

"We have not seen Ser Nino since he came here on September 30, 1857, and left us on November 2d



of the same year. When I went to meet him at Montelanico with all the sportsmen of the district I fired what was my last salute in his honor. I was called up to load his gun, and he fired at a quail, but missed it altogether. That was his last shot. His gun is at Carpineto, held as a relic only. When we are asked to pray for him in church I do it readily, for I think what an unhappy Pope he must be, yet I can't forgive him for not being the jovial sportsman he once was.

"One day," continued the garrulous veteran, "when neither Ser Nino or I had a hair on our chins, we were out snaring larks with a net. He leant far over the edge of the big ravine you see yonder to stretch one of the cords, and rolled right down to the bottom. I laugh now when I think of him tumbling through the rosemary and long

grass growing on its bank. He was not hurt, and got out easily enough with the help of a stick I extended. He was rather ruffled, and jumping on to the road safe and sound, exclaimed, 'When I am Pope I will have a bridge built here.' Pope is right enough, but the bridge isn't built yet. It doesn't do to commit yourself, you see. You may not be able to keep your word."

The above words by an old-time peasant show better than the most eloquent diction possibly could the character and nature of Leo XIII. Evidently a philosopher was old Salvagni.

## PIOUS ACTS IN CARPINETO

He was fond of visiting the church of Our Lady of Annunciation at some distance from the town, and in which was a painting of the Madonna held in great veneration. He thereupon resolved to place on record the memory of these facts, selected a monumental stone, fashioned it, and wrote out the following inscription, which he cut into the slab

himself. The translation is as follows:

To Holy Mary

The Mother of God, saluted by the Angel,

This Temple

Which, placed lower down near a stream,

was then less conspicuous,

Caietan Pasquali,

The ground being given by the Pecci family

And the money made up by the Carpinetians,

Here in a loftier and pleasanter place

Erected

A.D. 1777.

It was his custom to pay the homage of his devotion to the incarnate God, and then to rest himself in the shady portico of the church.

## A GIFTED THEOLOGIAN

After a well spent vacation, in which, thanks to the mountain air, Joachim regained his wonted vigor, he returned to Rome to enter

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theology in the Roman College. Eminent Jesuit professors were in charge, names handed down to this day, such as the Belgian Van Everbroeck, the American Anthony Kollman, Perrone and Patrigi and others. The last lived to see his pupil elevated to the Pontificate, and it was a touching sight when the old professor knelt to receive his pupil's apostolic blessing.

A perfect classical scholar, an able philosopher/no

wonder that he soon proved himself a gifted theologian; and yet it would have been glory enough for the youth of twenty to have held a place among the lesser lights of that brilliant cluster of students, who came from many lands to listen to the lectures in the Gregorian University. His first year in divinity was crowned by such a triumphant success that it fully compensated him for his accidental failure at the close of his philosophical studies. Day by day his little star grew larger until its light shone fairer than the brightest there. His superiority was openly confessed when he was appointed, at the end of the third term of theology, to defend all the theses explained in that year. The day is always an eventful one in the Eternal City. The great hall of the Aula Maxima in the Roman Collegi was on that occasion filled with cardinals, prelates, dignitaries and nearly all the professors in Rome.

Joachim Pecci had three treatises assigned to him for disputation, viz., "Indulgences," "The Sacraments of Holy Orders" and "Extreme

Unction." Three opponents were appointed beforehand, whose business it was to argue against him and offer knotty points for solution. Pecci's success in this affair is chronicled in the Diary of the university thus: "The young man displayed such ability that it would seem great things are in store for him."

When at last he closed his school career he had full command of all he had ever seen or learned; he was as perfect as education can make a man, and needed only experience to crown the theoretical knowledge of books.

Nor had his books made him a dreamer; what he knew of the

## PHILOSOPHY AND THEOLOGY 73

past he was able to apply practically to the progress of the present. He was a citizen of the

world, could discuss with diverse tongues the best thoughts of the ages. When dignities and offices fell upon him he could bear them gracefully and manfully.

## THE JUBILEE OF 1825

The year 1825, the same year that Joachim Pecci entered the Roman College, was made memorable by the proclamation of a jubilee, the first to take place during a period of fifty years. This jubilee was during the Pontificate of Leo XII. The Catholics of the world eagerly embraced the opportunity afforded them of the blessings of the holy season. In Rome the jubilee year is the occasion of signal favors. Pilgrims assemble from all parts of the world to pay homage to Christ's Vicar on earth.

Leo XII. 's great soul was deeply moved, and in a sense comforted, by the throngs of pilgrims from all countries who visited the Eternal City. He set the example of unaffected piety, by visiting the

privileged churches of the city, joining with his own people and the pilgrims of every land in supplicating the divine mercy in behalf of the needs of the Christian world.

These were days which made strong impressions on the young and pure soul of Joachim Pecci. The fact that Leo XII., after the proclamation of the jubilee," was stricken ill and hope for his recovery almost abandoned, and the news that the crisis was passed and he was convalescent, was enough to make all the Catholic world rejoice and feel that God was working in their behalf. Leo XII. had a perfect consciousness of the spirit and" tendencies of the nineteenth century. He saw the disorders which had fallen upon the states of the Church during the long, sad years which closed the life of his predecessor, Pius VII. He had seen the manifold and urgent needs in the Church itself; he had displayed the zeal of a saint and the energy of a Supreme Pastor during his all too brief Pontificate. He



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had borne his part In the sufferings and sorrows of Pius VII., thrown his whole energy into reorganizing the administration of the ecclesiastical government, had restored order, discipline and observances in the monastic bodies, and had created graded schools in the Church. Leo XII., pale and emaciated, brought back from death's door by a miracle, went from church to church, from hospital to hospital, reciting penitential psalms and prayers. In this way the Common Father of Christendom taught his people how to turn away the divine anger from the earth.

All Rome imitated the example of the Supreme Pastor. On one occasion 5,000 students, with their respective professors, imitated the touching precedent set them by the Holy Father, and made the pilgrimage in a body to the seven Basilicas, ending with St. Peter's. These young men of all

nations were then ushered into the Belvidere Court, in the Vatican, where Leo XII., appearing on the balcony, imparted a blessing to them. Following this, Joachim Pecci was chosen to head a deputation of students and present to the Sovereign Pontiff an address of thanks. This was gratefully acknowledged by his Holiness, who was especially pleased to see the young ecclesiastic make the address in so scholarly a manner.

## A CLEVER ANECDOTE

When Leo XII. died, in 1829, Joachim Pecci mourned his demise as a child would that of a parent. Pius VIII. succeeded Leo XII. An anecdote is told of the early life of these two Pontiffs, which we relate as indicative of their characters. In the city of Osimo, near Loretto, a grand procession was organized, in which the students of the colleges and seminaries took part. Two young acolytes, about fifteen years old, each carrying a silver candlestick, walked on either side of the

cross-bearer. They were of the illustrious families Delia Genga and Castiglioni. A dispute arose between them during the procession, and from words they proceeded to blows, using the candlesticks

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as weapons. Though they were speedily separated, Castiglioni got in a blow on Delia Genga's head that rendered the latter insensible. Fifty years later Leo XII. (Delia Genga) opened the jubilee of 1825. The Cardinal Grand Penitentiary (Castiglioni) presented him with a silver hammer, with which to strike the first blow on the closed door, known as the Jubilee Door in St. Peter's Church. Leo XII. said to the Cardinal, with a smile, as he handed back the hammer, "Your Eminence, it is just fifty years ago to-day that you offered me a silver instrument in a much less gracious manner." "I remember, your Holiness, the fact," answered

Cardinal Castiglioni, "and I hope you have forgiven me long ago." Cardinal Castiglioni was the successor of Leo XII. in the chair of St. Peter as Pius VIII.

## CHAPTER VI

### PRELATE OF PAPAL HOUSEHOLD AND ORDINATION

AT THE age of twenty-two, Joachim Pecci had completed his <sup>■</sup>^\*- theological studies, and found himself called on to decide upon a particular field of labor in the Church. Having already concluded to join the secular priesthood, he was obliged to choose between parochial duty at Carpineto or a career in the administrative service of the Holy See.

Unable to determine this important step alone, he sought counsel with his father and Count Muti, his

uncle, both of whom advised him to cast his lot with those Churchmen engaged in the civil or religious government of the Church. He finally resolved upon the course advised by his relatives. In order to properly equip himself for the duties of his career, he entered upon a course of training in the Academy of Noble Ecclesiastics. This institution was famed throughout the world for its very superior training in the practical administration of affairs in the diplomatic service of the pontifical government.

## ENTRANCE TO UNIVERSITY SAPIENZA

While pursuing his studies here, he also availed himself of the lectures delivered by world-renowned professors in the University of the Sapienza. This celebrated seat of learning was founded by Pope Innocent IV. in 1244, for the study of ecclesiastical and civil law. It was enlarged by Boniface VIII. in 1295, who added a theological school. In 1310, it was further enlarged and endowed by Clement V. with classes in philosophy.

Subsequent Pontiffs bestowed upon this

institution special patronage and endowments, until it became one of

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the most celebrated universities in Europe. The name, Sapienza, was derived from the inscription over the main entrance, " ' Initium sapientiae timor Domini! "

In 1825, Pope Leo XII. reorganized the Sapienza, as he did the Gregorian University, and placed it under the direction of the Congregation of Studies, and appointed a rector at the head. It embraced five distinct faculties, distributed among the schools of theology, law, medicine, natural philosophy and philology. Its professors numbered forty-two, five of whom were attached to the

school of theology, seven to that of law, thirteen to the college of medicine, and eleven to the department of natural philosophy and philology. Later it was supplemented with a school of practical engineering.

Connected with the university was the magnificent library founded by Pope Alexander VII., and enlarged by Leo XII. It contained a museum of geological, zoological and anatomical specimens, a school of fine arts, embracing painting, sculpture, architecture, decorative painting, anatomy, mythology, and costume.

We can readily understand the motives which prompted Joachim Pecci to undertake so extensive a course of study, in schools of such renown. He was fitting himself for future work in a field which required the perfection of detailed technical and practical education in all branches of human endeavor. He could not, of course, foresee in just what orbit his personal planet would revolve, but he was sufficiently intelligent to appreciate the fact

that the better equipment mentally that he could bring to his work, the greater must necessarily be his measure of success in any position of trust and responsibility to which he might be assigned. For three years he applied himself to arduous study, struggling with the most profound problems of civil and canon law. He was fortunate in having for instructor at this period the illustrious Cardinal Joseph Anthony Sala, one of the most brilliant scholars and literary authorities of the

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age. The Cardinal was not slow to discover in Joachim Pecci unusual mental attainments and rare executive ability.

The young student's natural aptitude for solving intricate intellectual problems, his intense application to study, and exceptional reasoning powers brought him prominently to the front in a



very short time.

## AGAIN DISTINGUISHED HIMSELF

At the completion of his term of study he distinguished himself by securing the highest honors of his class, and a prize in money, amounting to sixty sequins, or about one hundred and thirty-two dollars in our currency. The prescribed method for attaining this honor was by competition, all students being obliged to present a thesis on a subject chosen by the prefect of study. One hundred topics, covering the course of instruction, were chosen by the professors, from which the Cardinal Prefect selected one, which was announced to the class. On this occasion the subject was: "Immediate Appeals to the Roman Pontiff in Person."

At the expiration of the appointed time Joachim Pecci, in company with his classmates, brought in his dissertation for examination, and after mature and careful scrutiny by the faculty his effort was

proclaimed the most masterful of the number presented. The treatment of the subject matter, the strong, vigorous phraseology, as well as the keen, thoughtful, comprehensive analysis of the various phases of the question, displayed in the composition, easily won for him the honors. This youthful effort of the erudite exemplar of the twentieth century's dawn was often referred to by his classmates and teachers, all of whom testified to his modest, retiring yet scholarly demeanor. Among those who witnessed this particular triumph was Dr. Kirby, for fifty years rector of the Irish College in Rome. In speaking of the event many years afterward, he said:

"I was not personally acquainted with Monsignore Pecci at the

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time, and did not make his acquaintance till long

afterward, when he was Cardinal Bishop of Perugia. Then meeting him one day in the Vatican, I made bold to introduce myself, — not a very difficult task, for nothing could exceed the affability and unaffected goodness of his Eminence. After exchanging the first sentence required by courtesy I asked if he were the same distinguished young jurist who bore off the prize on 'Appeals to the Supreme Pontiff in Person.' He replied that he was, and I told him that I had come, after a long lapse of years, to do homage to him as my successful competitor in that contest.

"It was a very pleasant introduction, as the eminent Prelate, renowned throughout all Italy for his learning, his eloquence, and his many virtues, cheerfully recalled the academical struggles of long ago, when he, a young man, contended for so paltry a sum of money. After the death of Pope Pius IX. and the elevation to the papal chair of Cardinal Pecci," Dr. Kirby went on, "I happened to be in the Vatican, to pay homage on a certain occasion to his Holiness. 'Holy Father,' I said, 'I have found the

dissertation you were inquiring about, among my papers.'

'Have you indeed?' he asked. 'Well, I should like very much to see it, and you must publish it.'

'Thus it was that my little pamphlet first saw the light.

"But," continued Dr. Kirby, "you can see in this little trait, the charming humility and simplicity of the Pope's character. To those with whom he is acquainted personally, or who are in any way admitted to his intimacy, he is, on the throne, what he was fifty years ago, — a man utterly devoid of self-consciousness and self-seeking."

## DEATH OF FERDINAND

His studies being completed, he went once more to reside with his uncle at the Muti palace, and while there prepared for the reception of the Sacrament of Holy Orders. His brother Ferdinand also lived

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with his uncle. In 1830, when Ferdinand was nineteen years of age, he was stricken with a contagious disease, which soon developed malignant symptoms, and threatened danger to those about him. Tenderly attached to his brother, Joachim refused to leave his bed-side. He viewed with alarm the increasing virulence of the malady, and on the 14th of November, 1830, he wrote to his brother, John Baptist:

"I have to convey to you sad news. Ferdinand, who has just recovered from a serious illness which attacked him at the beginning of this month, has been stricken by a dangerous malady. The symptoms are so aggravating that a fatal termination is feared. The violent convulsions make the bed shake, and it takes several persons to hold the patient down. All remedies have proven useless and the disease increases in violence. Poor child!

It is so hard to see him suffer, and not be able to help him. Uncle Anthony and I have not left him a moment, but he does not recognize us! His eyes are fixed, and he appears in his last agony. What will be the result to our dear brother? He has received the last sacraments. Alas, I cannot overcome the grief that oppresses me, but I beg of you to look after father."

Death came to relieve the sufferer. We learn from a letter written to John Baptist shortly after, what Joachim Pecci's feelings were on the occasion. The letter dated December 14, 1830, says:

"I loved him, and it is for that reason that I shall follow him into the region of the living, and will not leave him until by tears and prayers he is placed on the mountain of the Lord, where his merits call him, where there is life eternal, where no corruption exists, no contagion, no mourning, no grief, no association with the dead, a veritable region of the living, in which the mortal body puts on immortality, and the corruptible,

incorruptibility.' So spoke St. Ambrose at the death of Theodosius, and grief compels me to speak in like manner. I have decided to retire for eight days to the Mon-

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HIS EMINENCE, JAMES CARDINAL GIBBONS

Archbishop of Baltimore.

By courtesy of F. Gutekunst.

HIS EMINENCE, SEBASTIAN CARDINAL  
MARTINELLI

Apostolic delegate of the Catholic Church to the  
United States from

1896 to 1902.

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astery of Sts. John and Paul, and propose to start the day after to-mor-row, Thursday."

## REFERENDARY TO THE COURT OF SEGNETURA

Gregory XVI., always quick to note special talents in aspirants for diplomatic honors, had for some time been watching the career of young Pecci. He evinced toward him a kind of paternal interest, and determined to put to use his valued talents whenever a suitable occasion presented itself. On March 16, when Joachim was but twenty-six years of age, he was appointed Referendary to the Court of Signatura, with the title of Prothonotary Apostolic, an appointment which indicated that the Holy Father had discovered in him rare administrative ability. A little later he was assigned to a position among the prelates of the



Congregation of Good Government (di Boun Governo), a department concerned with the financial administration of the dependencies of the papal government.

In this capacity Monsignore Pecci was under the control of his old instructor and friend, Cardinal Sala, who was not only happy but eager to welcome the clever student, and do his utmost to promote him. In a letter to his brother Charles at Carpineto, dated July 3, 1837, Joachim mentions the fact that his success has been pronounced, and confides to his relative the pride he felt at being the means of winning honors for the family name. The tone of this letter acknowledges his ambition to rise in the pontifical service. The simplicity and openly expressed pleasure at being honored by those in authority is charming. He writes:

"Your letter of the 1st inst. gave me the utmost pleasure, and your prognostications of my advancement were a great comfort to me. With all the sincerity I am accustomed to use in my affairs,

and especially in regard to my relatives, I can assure you that, since the day on which, to meet my father's wishes, I entered upon my present career, I have had but one object in view — to devote all my energies

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in following a praiseworthy line of conduct, with the purpose of advancing in the pontifical service, so that whatever honor and credit is obtained, may redound to the credit of our family, which has, thank God, hitherto not been without honor. In achieving this purpose I believe I shall simply fulfill my father's expectations, which it will be my care never to disappoint as long as I live. Young as I am I cannot fail to do credit to my family, if my conduct is irreproachable, and if I have powerful protectors. These two conditions are indispensable in Rome, as you know, to safe and rapid advancement. Although I have been a prelate only five

months I have already made the first step upward. You will, no doubt, be glad to hear that Cardinal Sala has openly taken me under his protection, and that I have gained the good will, assuredly undeserved, of the two secretaries of state. The Sovereign Pontiff himself regards me with favor, and I had a further proof of this yesterday during an audience in which his Holiness, whom I begged to accept my grateful thanks, received me with special kindness and condescension."

## HEROISM DISPLAYED BY MONSIGNORE PECCI

In 1837 the cholera scourge overtook Europe. Every province in the southern peninsula yielded up its thousands of victims. In the Eternal City the ravages of the plague were fearful. Hospitals were everywhere fitted up to receive the patients. The priests visited and cared for them. Even the great teaching orders, notably the Jesuits, laid aside their books and ministered to the spiritual and temporal needs. The Holy Father delegated Cardinal Sala to

superintend all the hospitals in Rome. It became Monsignore Pecci's duty to assist in the task of caring for the sick. Here he proved himself invaluable, not only as an aid to the Cardinal, but to the plague-stricken people who came within range of his voice and pressure of his hand. He seemed forgetful of self, which was the admiration of those with whom he labored. Cardinal Sala was deeply impressed with the

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heroic virtues of the young theologian, and later recalled the deeds which in this time of need manifested themselves.

During these visits Joachim Pecci came in contact with many of his former teachers, the Jesuits. In a letter written September 17, 1837, he speaks of their self-sacrifice on this occasion:

"Not one of the Fathers has been attacked by the dreadful epi- demic, though they are constantly among the patients in all parts of the city, night and day. You will be glad to learn that our brother Joseph is on duty at all times. He no sooner celebrated his first mass, August 27, than he commenced immediately to exercise his priestly calling with great charity and zeal, hearing confessions, assisting and encouraging the poor cholera patients, and praying at the bedside of the dying. Promptly on hand at every call, he is out all day, and I can only have a few minutes' interview with him and kiss his anointed hand."

## ORDAINED AS PRIEST

About this time Monsignore Joachim Pecci was notified to prepare for Holy Orders. He had attained his twenty-eighth year, the age established by Church law for aspirants to be ordained. Accordingly on the 17th of November, 1837, he presented himself for the Minor Orders in the Chapel of St. Stanislaus, the Jesuits' Novitiate, on

the Quirinal. One week later, in the same place, he was ordained deacon, and a month afterward, the final ceremony admitting him to the priesthood was performed by Cardinal Charles Prince Odescalchi. During the ordinations he was assisted by his brother Joseph in the presence of his relatives and friends.

## CELEBRATED FIRST MASS

The morning of January 1, 1838, which ushered in a new year, Monsignore Pecci celebrated his first mass, in the presence of his beloved father and family. His fondest hopes had now been realized,

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but amid his exultant joy lurked one regret — there was one desired form missing from those who came forward to congratulate him. The occasion of his elevation to the priesthood, which had been

from his infancy the dream of his beloved mother, was without her presence. The Te Deum of the auspicious January 1, 1838, was followed by a De Profundis for the repose of his departed parent, who though denied the earthly sight of the august scene, was no doubt privileged to view the ceremony from her celestial abode.

Monsignore Pecci was now eligible to any position in the priesthood. Cardinal Sala used his influence to secure his appointment to the Congregation of the Propaganda. Father Picirillo, of the Society of Jesus, in his "Life of Pope Leo XIII.," mentions the fact of Pecci's advancement in these words:

'The deep piety, the quick and ready talent, the profound erudition and noble bearing of the young priest soon won for him the esteem and affection of the reigning Pope, Gregory XVI. He considered Monsignore Pecci, even at his age (twenty-eight), worthy of administering the affairs of the provinces. Throughout the whole career of

the young man there had been naught but good to say of him, not a single shaft of envy had touched him, not an unkind word been spoken. He was living up to the ideals set for himself, observing the precepts of God and the Church, and it was in the natural order of things that the rewards should come to him."

## CHAPTER VII

### DELEGATE GOVERNOR TO BENEVENTO AND UMBRIA

AS FORESEEN by Cardinal Sala, Monsignore Pecci proved ■\*\*- himself worthy of the position in which he was placed by the Holy See, and it was not long before he was advanced to a still higher position.

One of the Roman provinces, Benevento, was at this time the scene of riot and insubordination,



causing great concern to the Pope, Gregory XVI. One day his Holiness was discussing with the Cardinal the situation of affairs in the above province, when the latter ventured the remark: "You need a man of energy." "That is true," replied the Holy Father, "and I fear that the present delegate does not answer the purpose. It would perhaps be well to replace him, but by whom?" "I believe that Monsignore Pecci would be just the man, notwithstanding his youth," said the Cardinal. "I have had the opportunity of seeing what he can do, and I feel certain that your Holiness could not make a better choice."

Pope Gregory saw fit to act upon the Cardinal's suggestion, and accordingly Monsignore Pecci was sent to Benevento in the capacity of governor and delegate. The post was one of importance, and, as seen from the above conversation, required a man of more than ordinary strength of character and insight to cope with the situation.

CONDITION OF AFFAIRS AT BENEVENTO IN

1838

The province of Benevento comprised an area of forty-six geographical square miles, and was located west and, south of Rome. It

had seriously felt the baneful influence of Napoleon's martial invasion

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of Italy. Napoleon, ignoring the rights of the Holy See in temporal concerns, delegated his prime minister, Talleyrand, to use his authority in overthrowing the governments, a power which he was not slow to use. The French troops entered upon one of the most notorious campaigns against the papacy that the world has ever known. History records how they overran the pontifical states, despoiled the Churches of accumulated art

treasures, plundered public and private collections, robbed palaces, and devastated generally the whole country.

Happily the dethronement of the emperor resulted in the withdrawal of Prince Talleyrand from the Roman states. The removal, however, did not wipe out the effects of his influence. The people had become inoculated with the libertinage and political intrigue of the French Empire, and it was a difficult matter to convince them that they were amenable to law and discipline. Individuals had little or no respect shown them; injustice, rapine, brigandage and every form of vice prevailed. Public morality was at so low an ebb that many even of the representative families had relatives among the chief malefactors, who carried on throughout the province a system of secret patronage for the vicious, marauding brigands. History in referring to this state of affairs says, "Picturesque plundering bands roamed about among the mountain fastnesses and caves of the land of song." The people lived in a state of terror

lest they should be attacked by these bandits.

## MONSIGNORE'S FIRST WORK AT BENEVENTO

Monsignore Pecci arrived in Benevento in February, 1838. His first act was to replace the men in control of government affairs with those of sterner character. He then turned his attention to the police, changing their code of rules to meet the exigencies of the times. He prescribed a method of punishment and retribution for

## DELEGATE GOVERNOR TO BENEVENTO 87

injuries, not only against the perpetrators, but also for the abettors of crime within his domain.

## OVERCOME BY TYPHOID FEVER

He was never very robust, and the journey over bad roads and in the inclement weather was too

much for his strength. At the beginning of the following month he succumbed to typhoid fever. This naturally caused great grief among the good people of the province, who hastened to offer up prayers in the Churches for his recovery. The Church also arranged public processions and visits to the sanctuaries for the intervention of Divine Providence.

When the news of Monsignore Pecci's illness reached Rome the Holy Father ordered public prayers in the Churches of the Eternal City for his rapid recovery. During this illness Monsignore Pecci learned of the death of his father at Carpineto, March 8, 1838. The news aggravated his ailment. Hope for his recovery was about abandoned, but the people could not give him up. They formed in processions, going to the Church of the Virgin of Graces, imploring the Mother of Jesus to intercede for their beloved delegate. At this juncture the rector of the Jesuit College in Benevento, Father Tessori, brought a relic of St. Francis of Geronimo to the bedside of the

patient, and, placing it over his heart, prayed that, if it were the will of God that Monsignore Pecci be spared to his flock, it might be done.

Suddenly the sick man showed signs of improvement. It was evident that the prayers of his friends had been heard. His recovery was rapid, and elicited the utmost joy on the part of his people.

## MONSIGNORE PECCI's WILL

Before leaving Rome, Monsignore Pecci made his will, a copy of which is as follows:

"In the name of God, Amen,

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"I commend my soul to God, and the most Holy Mary. May the Divine Majesty and the Blessed Virgin have mercy on me a sinner!

"I bequeath all my worldly possessions in equal shares to my very dear brothers, Charles and John Baptist, on condition that they cause fifty masses to be said every year for five years for the repose of my soul. At the end of that period they may consider themselves as relieved of this obligation, but I appeal to their charity to increase the number of intercessions for my soul. I further enjoin on my heirs above named to make one distribution of twenty crowns among the poor of Carpineto, my native place. As an humble token of respect and affection I bequeath to my uncle, Anthony, the porcelain service presented to me by his Eminence, Cardinal Sala.

"These are the last wishes of mine, Vincent Joachim Pecci, written with my own hand in the third hour of the night."

## DEATH OF COUNT PECCI

The death of Monsignore Pecci's father was perhaps the most sorrowful event in his life after

the death of his mother, yet he met the trial with the most edifying resignation. Writing to his brother John Baptist in reference to their loss he says:

"I will begin by calling to mind that whatever transpires on the earth, be it ever so sad and sorrowful, is regulated by Divine Providence, and that in consequence it is necessary in the most fatal circumstances to submit to the decrees and conform to the will of God. You see, my dear brother, that I refer to the last great misfortune of our family, a misfortune that is keenly felt by us who have lost the best of fathers. You can then imagine why our tears and sorrow have been of so long duration. But, finally, after having given way freely to the feelings of nature, the voice of reason tells us that such is the destiny of all who live in this world, and that the pilgrimage of this life is brief indeed.



"Then religion, yes, religion, speaks to us most eloquently with motives of consolation and raising in us hopes that his soul is already in the realms of peace, of security, and interminable happiness. As to yourself, my dear brother, take courage and do not abandon yourself to greater sorrow than what nature and kinship exact. Remember the words of St. John Chrysostom: 'The dead must be helped by your prayers, not by tears.' Now, since I have mentioned to you about prayer, I cannot finish these lines better than by quoting the words of St. Ambrose to the soul of Valentine: 'Happy wilt thou be if our prayers have any effect. Not a day of our life will pass without speaking of thee. No prayer will be said without honoring thee. No night will pass without our suffrages. We will assist thee with offerings of every kind. Who will prevent us from accompanying thee with our praises? Ah! when I forget thee my arm will no longer serve me, my tongue will cleave to my palate, and if words cease affection will speak, and if the voice gives out the love that is in my heart will not be found wanting.' " Happy will we be if in like manner

we can assist the soul of our father."

## EARLY WORK IN BENEVENTO

One of the first acts of Monsignore Pecci after his recovery was the task of remodeling the Church of the Virgin of Graces, the interior of the old structure having fallen into decay. The funds for this work were easily collected, the people being eager to show their gratitude for the restoration to health of their delegate, and also in thanksgiving for the preservation of Benevento from the cholera scourge of the previous year.

Having sufficiently recovered, Monsignore Pecci applied himself now to the affairs of government. He studied carefully the grave situation. In order that there might be no conflict with the authorities of the surrounding kingdoms and principalities, he decided to see the king of Naples, Frederic II., whose assistance he deemed

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indispensable in the successful government of his own territory, inas- much as the territory joined. Jointly the two governments could work advantageously for the good of both, in repressing violence on their borders. On his arrival at Naples he met with a cordial recep- tion from the royal family and the people at large. In an interview with the king he besought him to assist in restoring good govern- ment. He requested him to enjoin his subjects from affording refuge to criminals fleeing from Benevento.

The Neapolitan monarch, delighted to find so able a delegate in charge of affairs in the neighboring province, gladly consented to use every means at his command to stop the smuggling of goods and the concealment of refugees from Benevento. The delegate returned to his post with new hope in his heart. He had realized fully the difficulty of his task all along the line, but he was ever conscious that a power from within dominated the outward

individual act, and continued his work fearlessly. He chose as chief aid in his policy of reform a former vice-delegate, Monsignore Sterbini, and together they were not long in bringing about a change for the better in civil affairs. How well he succeeded is proven by a letter written by Don Philip Soleno, secretary of Monsignore Pecci, to a friend in Carpineto, September 5, 1838. "I can assure you," he says, "that the government of the province is reestablished and bettered. Robberies have ceased, attempts at murder and all arbitrary acts have been less numerous, all of which has not been achieved without great labor, vigilance and energy." In another letter he says: "Monsignore administers the affairs of the province with strict exactness, winning the affection of all who strive to please him." The delegate himself acknowledged the fact of his success, for we read in a letter to his relatives at Carpineto, dated October 28, 1838: "The affairs of the province are in excellent order, and the good will of the majority of the people is quite favorable to me. Duty is the guide of my actions, and my daily rule

is not to take action against any individual without

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good cause, and to be on my guard against those who are disposed to evil. This method of action is not at all satisfactory to the nobility, nor to the partisans of the opposite policy, but it has gained for me the title of 'friend of justice/ and it satisfies the public and my conscience."

On the 7th of July of the following year Monsignore expressed to his secretary his pleasure at the great change for the better in public matters, in the following words: 'The affairs of the province move along with excellent regularity as far as I can see. Captain D., as you know, has succeeded Captain P., the former having granted the enforcement of the law and the preservation of public order in the province. I esteem him highly in his active work and capability, and, I will add, in

religious practices. Thanks to his good work, the troops of the garrison have undergone, in their morals and discipline, a complete reform."

## GREAT COURAGE AND DETERMINATION

Many instances are recorded of the delegate's determined manner of dealing with violators of the law, particularly with those in high places, from whom he naturally would look for assistance and support in the effort to govern well. We append one of the most characteristic of these:

A certain nobleman came to the delegate one day to enter complaint against some officers of the law who had presumed in the course of their search after offenders to insist upon searching his princely abode, thereby bringing his family name into disrepute, and disgrace on his escutcheon. Monsignore Pecci, happening to know the circumstances of the case, assured the complainant that the enforcement of the law by its properly appointed officers must have the sanction of all

well-disposed citizens, and such acts would have his emphatic endorsement; that no distinction would be made between violators of the law whether of high or low degree, and that

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the offenders must be arrested wherever found and brought to trial and conviction if found guilty. This reply threw the nobleman into a furious rage, and he openly defied the delegate, threatening him that if the acts were repeated he would personally go to Rome, appeal to the Pope for his removal, and rid Benevento of his presence. Monsignore Pecci coolly replied to this challenge in these words:

'You may go on your errand to Rome, my good Marquis, but I warn you that in order to get to the Vatican you will be obliged to pass through the Castle of St. Angelo.' The Marquis was not slow to perceive in this reply a direct threat, for the

Castle of St. Angelo was the prison at Rome where just such lawbreakers as himself were confined, and he knew from the tone of the answer that the delegate had knowledge of the many covert acts to which he had been a party, not only in Benevento, but beyond its confines. He did not go to Rome. It transpired, however, that Monsignore Pecci secured information which warranted entering by force into this man's castle and arresting fourteen of the most desperate characters, all of whom were speedily brought to justice. It is also related that one Paschal Coletta, a desperate brigand chief who made his headquarters at the ancestral seat — Villa Mascambroni — had kept the people of Benevento in a state of terror and tyrannical subjection by means of frequent sorties into the country for miles, where he and his followers committed acts of the most daring nature.

Monsignore Pecci sent messengers to the chief, requesting him to cease his raids, and desist from further acts of brigandage, or he would be compelled to prosecute him and his comrades in



crime. To these requests the most insulting and disrespectful replies came back, whereupon the delegate ordered that the castle be surrounded, and the inmates punished. Coletta and his bandit aids, twenty-eight in number, were brought in chains through the streets of Benevento to a court of justice.

A court martial was convened for the purpose of hearing the testi-

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mony of persons who had been the victims of the bandits. After the most detailed investigation, and weighing of evidence against the accused, the delegate sentenced them to suffer the penalty of their deeds by being executed in the public square of the city. This extreme sentence was administered in the presence of almost the entire population, the majority of whom were eager to

witness the punishment of the men who had had no regard for life or property. With the death of Coletta and his companions, Benevento once more entered on a career of prosperity.

## AMENDING OF TAXES

The delegate in his capacity of governor applied himself especially to practical affairs, such as would redound to the welfare of the people in his province.

The French had forced upon the people an excessive system of taxation, which had been found most oppressive to those whom it directly concerned, who openly expressed their dissatisfaction against the Pope, who up to this time manifested no interest in having the laws amended; and many of them were heard to argue against the temporal rule of the Holy Father on this score.

Monsignore Pecci, knowing that the Pope had no

definite knowledge of the oppression wrought against the people of Benevento by the tax system in vogue, decided to place the matter before his Holiness and ask his consent to the removal of the excessive imposts.

Pope Gregory gladly acquiesced in the proposition of the delegate, and the laws governing taxes were satisfactorily amended.

## IMPROVEMENT OF PUBLIC ROADS

The public roads leading to Rome and Naples were very much in need of improvement, and to this work of building new roads and reconstructing old ones, Monsignore Pecci turned his attention. The historic Via Appia, leading from Naples to the Eternal City, at that

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time almost impassable, became the especial care

of the Monsignore, who spent liberal sums of money in making this interesting thoroughfare and its byways model driving roads. This gave the people of Benevento easy access to the markets and fairs of this and neighboring provinces, thereby enabling the products of the home markets to compete favorably with those of the surrounding cities.

The king of Naples, viewing with admiration the prosperity and success which had come to Benevento under the able administration of Monsignore Pecci, sought to avail himself of the benefits of the reform, by asking the Holy Father to exchange Benevento for one of the neighboring provinces. The Pope's secretary, Cardinal Lambruschini, was delegated to confer with Monsignore Pecci in regard to the proposition, who absolutely refused to entertain for a moment the idea of such exchange. He wrote to the secretary as follows:

'The spiritual condition of the people is such that

under the papal government they enjoy freedom and happiness, but to place them under the rule of the king of Naples would be a retrograde movement, and could not but result in ruin to the Beneventines." The finances of the province next claimed attention. There was prevalent a system of looting, or appropriation by individuals in office, of the public funds for personal use, which had occurred for many years. These dishonest officials looked upon this plundering as perfectly proper, a kind of payment for services rendered. In order to correct these abuses, Monsignore Pecci established a central administration bureau, in which the public funds should be deposited, and no drafts were to be honored in payment of services unless countersigned by the delegate of Benevento in person. This remedy was certain to meet with condemnation by the individuals directly affected, and a loud cry went forth against the innovation. The delegate was openly threatened with injury if he persisted in carrying out his scheme, but with all the courage of his convictions that his course was just, he firmly insisted upon his

policy, and told the objecting

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officials that if they did not conform to the law they would have to go to prison, whereupon they ceased their opposition.

## FINANCES OF BENEVENTO GREATLY IMPROVED

The very beneficial change in the financial administration of Benevento was the delight of the citizens having the good of the province at heart, and for many years afterwards the gratitude of the people was expressed for the material benefits Benevento had received from the wise rule of Monsignore Pecci.

Father Picirillo, the Jesuit, speaking of this period in the life of Leo XIII, says: "Seven years after Monsignore left Benevento I was there, and I can

vividly recall the gratitude and the terms of praise with which the citizens mentioned the name of Pecci. Indeed, so great was the popularity which he had acquired among them by his gentleness and nobility of character, and by the prudence and impartiality of his administration, that, though many excellent men have succeeded him, his absence was keenly felt, and not without regret." On the 2d of April, 1841, Cardinal Tosti, pro-treasurer general of the papal government, wrote to Monsignore Pecci:

"I have delayed writing to you for the reason that a testimonial of acknowledgment of the government for the reforms effected by your delegation has been in course of preparation for some time past. I gave an account to his Holiness of the great reformation effected in matters pertaining to the government and the general welfare of the people, which caused him pleasure and gratification. He has accorded to you full credit and praise for your efforts. It is a positive delight for me to impart this good news to you."

## APPOINTMENT TO UMBRIA

Three years had been spent in arriving at the success which placed Benevento among the best governed and the most progressive

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provinces of Italy. The Holy Father, deeming the work of his delegate complete, recalled him to Rome, with the intention of sending him on a similar mission to Spoleto, where certain affairs required investigation. For some reason the commission was delayed, during which interim grave interests came up in Perugia for the consideration of Pope Gregory. Without delay he decided to send as papal delegate to this city the young Monsignore Pecci, who had so successfully dealt with the Benevento trouble. Investing him with plenipotentiary powers the Holy Father commissioned him to leave Rome at once, and use



whatever means he deemed proper towards stamping out the disorders, and resisting the sway of insurrectionary movements within the confines of the province of Umbria.

## EARLY WORK IN PERUGIA

Perugia was the capital of Umbria, one of the richest and most prosperous provinces of Italy. It had been for centuries the center of the art and the industrial life of the Italian peninsula. Here, as elsewhere, the unrest and distaste for established law, born of the French Revolution, had caused serious concern to the authorities. The revolutionary party, particularly the branch known as "Young Italy," was secretly spreading its vicious principles throughout the land, undermining the government, and causing intense political disturbances.

The Holy Father felt convinced that Monsignore Pecci was the one to meet the difficulty fully, and he was not mistaken. As soon as the Perugians

heard that the late delegate to Benevento was on his way to their province, they went out to meet him and express their gratification that he had been sent to them at this crisis. Arriving at his destination Monsignore Pecci immediately set about investigating certain abuses in the commercial life of the people. Hearing that a monopoly of those engaged in the manufacture of breadstuffs were

HIS EXCELLENCY, MOST REVEREND  
DIOMEDE FALCONIO Archbishop of Larissa,  
Delegate Apostolic to Washington, D. C.

CARDINAL GIBBONS. ARCHBISHOP RYAN.  
ARCHBISHOP WILLIAMS.

ARCHBISHOP ELDER. ARCHBISHOP FARLEY.

selling loaves of bread underweight, he ordered that all of the loaves found lacking in weight should be confiscated and brought to the public market place, where they were to be distributed to the poor. Any resistance to the enforcement of these orders was to be punished with imprisonment. This decisive method of dealing with dishonest merchants soon brought about a more just rule of conduct in buying and selling.

On his arrival in Perugia he forwarded a report of the condition of the whole province to the Pope. Within twelve months he had succeeded in promoting such reforms that the prisons were practically unoccupied, incorrigible criminals having been exiled, and the penitent ones restored to citizenship. To encourage thrift and economy among the Umbrians he established savings banks through- out his territory, giving to that of Perugia the necessary capital out of his private fortune. After his withdrawal from Perugia the Count

Anatoile Conestabile delle Staffe addressed him a letter, dated February 16, 1843, in the name of the magistracy, in which he expressed the universal and sincere gratitude of the citizens for having founded the savings bank, which had become of inestimable benefit to the poor and rich alike.

## BUILDING OF THE GREGORIAN ROAD

Pope Gregory, about this time, announced his intention of visiting Perugia while on his tour of inspection of the dioceses of Umbria. He wished to personally see Monsignore Pecci and thank him for the very able manner in which he was then conducting the affairs of the government in Perugia. The delegate, anxious to learn at just what time the Sovereign Pontiff would arrive in Perugia in order that a suitable reception might be tendered his Holiness, set out for Rome, traveling by stage over the roads which the papal party would be obliged to take later in the year. Finding these almost impassable

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for vehicles, and discovering that the only road by which access to the city could be made was an old road at Laon that ran up a steep incline to the fortifications, and which was practically dangerous for travelers, he at once commanded that a new road should be built. Within twenty days the work was completed in time for the visit of the Holy Father and his retinue. This is known as the Gregorian Road, and is one of the best in Italy.

When Gregory XVI. made his contemplated tour through the province of Umbria, the people of Perugia turned out in large numbers to welcome the Pope, who openly expressed his pleasure at seeing the good people enjoying a season of prosperity once more, and bestowed upon them the papal benediction. Referring to this visit Pope Gregory once said:

"In some places I was received like a monk, in others with a ceremony due a cardinal; in Perugia and Ancona I had a reception due a sovereign." Before leaving Perugia, Gregory said to the delegate: "It will not be long, Monsignore, after I have returned to Rome until I shall remember you."

Inspired with new vigor, and sustained by the approval of Pope Gregory, Monsignore Pecci continued his examination of municipal affairs, personally investigating public records and prescribing remedies for existing evils in the political districts of Umbria. He made a visitation of the diocese throughout the province, being everywhere received with pomp and ceremony by the authorities and the people.

## EDUCATING THE MASSES

The education of the masses had ever been the especial care and pride of Monsignore Pecci, and during his administration in Perugia the institutions of learning received his material support and

encour- agement. Schools for the poor were opened where tuition was abso- lutely free, and the modern kindergarten for young children flourished

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under the charge of the professed Sisters in the religious orders.

The higher schools and those in charge of the teaching orders were

examined into as to their requirements and resources, their method

of discipline and their financial administration. The famous College

of Rossi of Spello received his most generous support, and in order

that the faculty should be complete in every

department he himself

taught classes in philosophy. He also contributed to its finances,

reestablished its internal discipline and enlarged its teaching force.

The brilliant success attained at Perugia by Monsignore Pecci was

mentioned by the Abbe Brunelli, professor of the Seminary of

Perugia, in an essay read at the Academy of Perugia in September,

1878. He said:

"Indeed in Perugia, Monsignore Pecci was not only loved, but I

would almost say adored. You will remember how from the very



beginning he had won the affections of all. It is said that under his

administration our prisons, so much narrower then than now, were at

one time entirely untenanted. To hope for or even to fancy such an

event at the present time would be sheer folly."

## CHAPTER VIII

### NUNCIO TO THE COURT OF BRUSSELS

TV /[ ONSIGNORE PECCI had by this time acquired so great a -L » J- reputation for executive ability, piety and sagacity that Pope Gregory determined to confer upon him still greater honors.

In January, 1843, two months before his thirty-third birthday, he received word from the Holy Father

that he was soon to be pre-conized Archbishop of Damietta, in partibus infidelium, in advance of an appointment as Nuncio to the Court of Brussels.

This news came to him as a surprise, causing him some apprehension. He felt that the duties imposed upon him by such an office would demand almost superhuman ability as well as especial tact, neither of which would his native humility permit him to acknowledge as his possession.

No sooner had he been apprised of Pope Gregory's intentions and the news of his promotion been circulated than letters of congratulation began to pour in from relatives, from friends of his college days, and from associates acquired in the circles of ecclesiastical administration.

In response to a letter received about this time from his brother Joseph he wrote under date of January 12, 1843: "Oh! if our dear parents were still living! I cannot think of it without experiencing emotions which rend my heart." His

aunt, Mother Therese Cher- ubim of Jesus, Abbess of the Monastery at Cori, also congratulated her young kinsman upon his elevation to the Archbishopric, in reply to which he sought to turn aside the honor, and readily' granted that the favor conferred on him belonged to her, as a co-worker in

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the field of religion. To her he wrote: "Oh, how the Lord showers graces upon your soul! Oh, what great blessings! As the graces increase, so should your acknowledgment of them. Let us refer all honors to God, as all glory is due Him, without whose help we can do nothing, and in whose presence we are nothing. Be not elated by the

vanities of this world that come to us under the guise of honors, as they disappear like smoke, but do everything with a good intention, for the glory of God. Love Him, serve Him with all your heart, as He deserves, and at the same time in your own interest lay up a treasure in Heaven."

The appointment of Monsignore Pecci as Nuncio to the Court of Brussels surprised the Belgians. They had not heard of his singular ability and holiness. The appointment gave them some apprehension. He was an Italian, and perhaps one whose southern proclivities might not be conducive to harmony in affairs between the northern disputants in matters at that time agitating Belgium.

## THE APPOINTMENT BRINGS JOY

There was, however, one among those at the capital of Belgium whom the news of the appointment did delight. This was Canon Theodore de Montpelier, formerly a co-disciple of the Monsignore at the Academy of Noble Ecclesiastics

at Rome, where both were students of church law. Canon de Montpelier immediately wrote him the following letter: "Is it true, my dear Monsignore Pecci, that you will soon arrive in our country? I frankly confess that I experience the greatest pleasure in reading in the public journals such interesting news, and you so dear to me. At first I could hardly believe it was so, but our beloved Count d'Outrement assures me of the fact in a letter of recent date. . . . May God be blessed a thousand times! Who would have thought it, my dear Monsignore, when we were together in Rome, that one day I would be rendered most happy in seeing you in Belgium. In those days of always happy and sweet

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memories we were friends. I hope that the Lord is reuniting us after so many years, and will restore to us our old love, not weakened by long separation,

but stronger and more durable."

To these words of cordial good feeling which brought much comfort to the young prelate, Monsignore Pecci replied: "Your letter was all the more welcome to me, as it was unexpected. It is with feelings of joy that I learn from it that you entertain for me the same friendship as you once held, and I confess that I have never lost sight of a presentiment, wholly unaccounted for, that I should again meet you in life."

On the 26th of January, the day previous to his consecration as Archbishop of Damietta, Monsignore Pecci wrote to the Nuncio at Berne, Switzerland, Archbishop d' Andrea, as follows: "Behold me, your companion in the glorious arena of church diplomacy. But with what assurances? I love to drive away troublesome thoughts with the fact that He who has commenced the work will deign to finish it, as I have nothing to expect except from Him."

There breathes throughout the entire correspondence of the Arch-bishop at this time a spirit of humility, of reliance on the assistance of God in every undertaking, and of his own unworthiness of the favors crowding upon him, which characterized the Saints of foregoing ages. His humility impressed more than one of his friends, who were sure that he would give voice to the strength and power which they knew him to possess.

Father Marie of Jesus Crucified, a passionist, one of Monsignore Pecci's oldest and most admiring friends, wrote to the newly appointed Nuncio as follows: Todi, February 7, 1843, "Most Venerated Sir: — You must have courage, great courage, and you will find it always an advantage to have confidence' in God and diffidence in yourself. God has destined you for great things, so courage and confidence."

Monsignore Pecci, in answer to these words of

advice, wrote:

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"Your affectionate letter came to me at a most opportune time. The most honorable appointment that has been conferred upon me by my sovereign's condescension is of such a nature that I cannot help recognizing the fact that my abilities are far less than the duties imposed by the dignity of the office, and consequently makes me accept the mission with fear. The encouraging letters which I receive, however, inspire confidence, and are duly appreciated, as I understand well their necessity. Of this kind is yours, hence I thank you with all my heart. ... I beg you to recommend me to the Lord in your prayers, that notwithstanding my unworthiness, all my acts may redound to the welfare of the Church, and that He will aid me with His divine grace in the difficult career upon which I am entering." In this same letter,



Monsignore Pecci expressed the pleasure he anticipated in meeting again Archbishop Fornari, his predecessor as Nuncio at Brussels, formerly his instructor at college.

## CONSECRATED ARCHBISHOP OF DAMIETTA

Monsignore Pecci was consecrated Archbishop of Damietta on January 27, 1843. The consecration took place in the Church of St. Lawrence, Rome, erected on the spot made sacred by martyrdom. The consecrating dignitary was Cardinal Lambruschini, who was assisted by Bishops Asquini and Castellani. The ceremonies attending the consecration of Archbishop Pecci were witnessed by all the ecclesiastical personages and diplomatic representatives then resident in the Eternal City.

Monsignore Fornari, ex-Nuncio to Brussels and Nuncio-elect to Paris, anxious to again see his old pupil, determined to defer his departure for his new field until after the arrival of Monsignore

Pecci. Writing to Monsieur Noyer, in charge of Belgian affairs at Rome, he says: "I have learned that the Belgian legation attended in a body the consecration of Monsignore Pecci, and moreover, I have been pleased to hear that the consecration ceremonies were

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most edifying, owing to the great piety of the consecrator and the consecrated. It cannot be doubted but that Monsignore Pecci is a prelate of exalted piety, of great talents, and varied knowledge. He may appear rather timid, or rather his extreme modesty may be taken for timidity, but that is fully compensated for by his grandeur of soul and his great prudence, thanks to which he will not be apt to make mistakes. I do not know that he speaks French, if not, the fact may prove embarrassing in his intercourse with his official subordinates, but he will soon familiarize himself

with the language of the people with whom he lives, and come to the point when he will speak to the whole world." These words read like a prophecy, for Monsignore did very soon learn the language of the Belgians, and has since spoken in that tongue to the entire world.

Monsieur Noyer had already in a letter of earlier date expressed to Dr. Wiseman his personal admiration for the new Archbishop and Nuncio. He said: "Monsignore Pecci is a man of high character, of a calm, grave spirit, and exemplary piety. . . . With his unusual capability and his sincere desire to do right, I doubt not but that he will satisfy all the exigencies of his position."

Cardinal Lambruschini, about this time, speaking to Monsignore Aerts, said of the Nuncio: "He is an angel. The Bishops will be pleased with him. He is my child of predilection."

After one month's time given to preparation, on the Feast of St. Joseph, March 19, 1843, Archbishop

Pecci left Rome in a private carriage for Civita Vecchia, the seaport of the Roman states. There he embarked on a French steamer, the Sesostris, for Marseilles, in company with Canon Clementi, his auditor, the Abbe Pilaja, his secretary, having preceded him.

## MASTERING FRENCH

At the time of his appointment to the Court of Brussels, Monsignore Pecci had no knowledge of French, but he immediately decided to

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learn the language. To this end he made the voyage to France a tour of study, spending every possible moment in the task of memorizing the fundamental rules of the new tongue. He said of this trip afterwards: "I used but two books during my journey to Brussels, my Breviary and my French

grammar."

The voyage was one of hardship for the Archbishop, who suffered from sea-sickness, and also from the strange coldness of the weather. His physical constitution gave way before the tossing of the steamer on the storm-agitated sea, and when he arrived at Namur he was compelled to rest for some time before resuming the journey. Two weeks elapsed before he was able to continue it, during which period he had acquired sufficient knowledge of French to enable him to understand those about him and to make himself understood. Of this progress he wrote to his family: "The rest was a blessing in disguise, for it enabled me to put in practice what I had learned on the way, and I succeeded in making myself understood, and my wants known. I was treated with the kindest care by our friends in Namur."

At the expiration of two weeks Monsignore Pecci resumed his way towards Brussels, stopping en route to present his credentials to Cardinal Stercks,

Archbishop of Malines, and pay to his Eminence his respects as a representative of the Holy Father. He brought with him the following brief addressed to the Archbishop and his suffragans: "With these letters our venerable brother, Joachim Pecci, Archbishop of Damietta, will present himself to you as our Nuncio, and that of the Holy See. In all matters of which he will treat with you it will be in our name, and you will listen to him as to us. Speaking in your presence and with that devotion and respect which you have for the Holy See, you will assist him whenever he stands in need of your counsel and help him to successfully carry out the various charges with which he will be accredited. You will find in him a man remarkable for his piety, his integrity, his prudence and

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extraordinary qualities of mind, and he will no doubt attract your good will by his conciliatory

acts. He will appreciate the good offices tendered him and will acknowledge them as rendered to ourselves." His mission to the Archbishop of Malines being accomplished, Monsignore Pecci set out in a carriage for Brussels. During the journey an unfortunate accident occurred, which, however, did not prove fatal. While traveling along the banks of the Canal Vilvorde, the driver of the coach in which Monsignore Pecci was seated gave free rein to his horses. Suddenly they began to rear and plunge furiously, almost overturning the carriage in their efforts to break away. Just at the moment when it seemed as though the coach and its occupant must be hurled into the canal, a priest threw himself in the path of the animals, grasped the bridles, thus averting a catastrophe. Monsignore Pecci, deeply grateful to his preserver, thanked him for his courageous act, but resolutely refused to reenter the vehicle and walked the rest of the way.

## ARRIVAL AT BRUSSELS

A recent writer says of Pecci's feelings about going to Belgium: "It was not without misgivings that he entered Brussels. It had none of the old Flemish, and less of the smart Parisian character that now belongs to it. It was a strange, and to some extent, an untried field, to one whose horizon had been bounded by the states of the Church. The personality of the young Nuncio was, however, a safe passport for him wherever he went."

Of these misgivings Monsignore Pecci wrote to Cardinal Busi, the new Archbishop of Benevento: "This post, though most honorable and, to others, most desirable, causes me no little anxiety, knowing my insufficiency in presence of the many duties it involves. My departure was not taken with a presumption of my fitness, but as an act of filial obedience to my Sovereign Pastor, and resignation to the will of Heaven,"



Arriving at Brussels he was received with most welcome demonstrations by Monsignore Fornari, the retiring Nuncio, who was about to leave for his new nunciature at Paris. He recalled to the young prelate how he had directed his studies in canon law at the Academy of Noble Ecclesiastics years before, and how happy he now was in directing him to a few points of interest regarding the Belgians.

Monsignore Fornari's experience with the people and clergy of Belgium enabled him to justly give his successor in office valuable advice. It had been Monsignore Fornari's aim to make friends with all classes, and to embrace among his warmest friends the leaders of the three political parties then contesting for supremacy in educational affairs in Belgium. He expressed the hope that Monsignore Pecci might find these friends of his congenial to him and aids in carrying out his policy in the future.

Belgium, at this time, was prominent in the

religious, political and industrial life of Europe, hence her affairs were carefully scrutinized by other nations, who regarded this country as exceedingly progressive.

Only twelve years before, the Belgians had separated from Holland, and refused to subscribe to the new arrangements of the allied states. They had called to the supreme sovereignty the skeptical Leopold of Saxe-Coburg, who was exercising the duties of his high office to the satisfaction of all classes of his subjects. His election as first king of Belgium had been favored by the other European countries, because of his many qualifications of mind and disposition. He was known to them as a liberal in politics, a nominal Protestant and one likely to look without dissent upon the effort to make the people of Europe non-Catholic.

There was then going on a great struggle between the several political parties on the subject of national education, during which controversy Monsignore Fornari had conducted himself with

marked discretion. The question was now, "How would his successor act?"

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Monsignore Pecci was tendered a most flattering reception by the people of Belgium and by the hierarchy and clergy, all of which cheered his heart, leading him more than ever to wish that he might serve them with benefit.

## CHAPTER IX

### DIPLOMAT AND CHURCHMAN

ON THE day designated by his Majesty, King Leopold, the Archbishop-Nuncio went to the palace, and presented his credentials as Ambassador from the Holy See to the Court of Brussels. There he was received with all the

pomp and solemnity befit- ting his rank. It was apparent to all observers that the king was deeply impressed with the genial personality of the new Nuncio. On his return to the nunciature, the Archbishop wrote to his predecessor, Monsignore Fornari, giving him in detail a description of the recep- tion. In reply the Monsignore wrote: "I was convinced that you would be charmed with their Majesties, and with their conversation. I hope that during the frequent interviews which you will have with the king, you will discover his tendency to all that is good. Time will disclose its fruitfulness to you. Some are of a different opinion. . . . Should you be honored with their friendship, which look for, you will find much happiness."

## WARM RECEPTION BY KING AND QUEEN

From the moment of his introduction at court, Monsignore Pecci was a favorite of both Leopold and Queen Louisa Maria.

They expressed the hope that their relations might

be happy. Among the nobility who sought in a special manner to welcome him was the family of Count Frederic de Merode, and that of his uncle, the Count de Montalambert, both of whom bestowed upon the new Nuncio especial marks of favor.

Monsignore Pecci entered conspicuously into the social life of the

Court of Brussels, feeling that in no other way could he get so extended

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an acquaintance with the social customs and laws of the people. The court was one of magnificence and pomp. The king and queen invited the Nuncio to the privileges of their royal home, and his gracious manner and intellectual gifts made him the

favorite of all the courtiers. Here he met the representatives of every court in the world, whose personalities were a source of delight to the young diplomat.

The Irish novelist, Lever, then a resident of Brussels, was wont to entertain him at his home, where he met such men as the English ambassador, Sir Hamilton Seymour, Lord Palmerston, and the Protestant Archbishop of Dublin, Dr. Whately.

One Belgian biographer, speaking of him about this time, says: 'The affability of Monsignore Pecci, his exquisite tact, and his deep learning, led Leopold I., a discerning connoisseur of men, to form a very high opinion of him. He endeavored to make of him a counselor and friend, and requested him to be a frequent visitor at court. The king often conversed familiarly with him and took pleasure in propounding all sorts of difficult questions. The Nuncio, however, was never found wanting in his replies, so that the king would end by saying; 'Really, Monsignore, you are as clever a politician

as you are an excellent churchman.' "

It was the special delight of the king and queen to make excursions on a new railroad, a novelty at that time in European countries. On these trips they frequently insisted that Monsignore Pecci should accompany them. He occasionally accepted these invitations, and enjoyed the outings as much as his hosts. Speaking of them afterwards he said: "'We would make twenty miles an hour, such is the wonderful invention that has been made to facilitate travel in the nineteenth century."

The invention referred to above was not adopted in the papal kingdom until long afterwards, and then by Pope Pius IX. against the will of many aged advisers, who were wont to see evil in every mod-

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ern improvement. In a letter to a friend the Nuncio

wrote: 'The world is making great progress in making life more comfortable. We have roads going through the country — not through the public highways — laid with iron rails resting on cross-ties, and carriages of a peculiar make adapting these to move along on the rails, and several linked together are pulled along at a very rapid gait. It is said that the system is carried out in almost perfect form in Eng- land. Then there is an illuminant called gas, which is produced from coal, and it is used not only in the palace of the king and in public places, but also in the streets, turning the darkness of night into the brightness of day.'

Notwithstanding the work which was made pleasant, Monsignore Pecci was made conscious of the fact that the climate of the country was beginning to undermine his health. This was a sore grief, for he felt that he had work, serious work, to do in Belgium, and he prayed for health and strength to do it. About this time he wrote to his family: "During June and July we have had weather as cold and depressing as that of the worst



November in Rome."

His brothers repeatedly urged him to resign the nunciature and return to Italy. In a letter dated February 15, 1844, he replied to one of these solicitations as follows: "I acknowledge with all my heart your prayer to have me once more at home, but you must not ignore the fact that before that desire can be satisfied a long time must elapse, perhaps ten years or more, and who can promise themselves ten years of life? In such matters, so uncertain and so far away, though the wish is always welcome, it will be better to leave all to Providence, who rules at His will human events and disposes in advance according to His wisdom. The engagements and duties which occupy my time are extremely difficult and delicate. . . . You will readily understand this without my going into particulars. I beg of you to have me always present in your prayers, in order that the Lord may aid me by His grace. Let your morning prayers ascend

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the sides of Monte Capreoto be received into Heaven for my welfare and for the advantage of Belgium."

### QUICK AT REPARTEE

It was impossible that a character like the Nuncio should not influence the politics of his time, and leave an impression upon the Belgians. A high sense of morality, and greater caution in the art of conversation became the order of the day. As a rule Monsignore Pecci avoided the discussion of political questions, and refused to be drawn into diplomatic controversy, but when it became necessary to express an opinion on these subjects he displayed so marvelous a knowledge of events and the personages controlling them as to make his hearers stand spellbound.

He was not slow to show his disapproval of acts of impropriety or insolence, and invariably

reproved the perpetrator of any attack upon religion or good manners. An instance is related of a rebuke administered by the Nuncio to a foreign ambassador who sought to have a joke upon the churchman in the presence of the king and his court: "One day this person approached him at court, and offering the Nuncio a pinch of snuff from a turquoise snuff-box, called his attention to the figure of a pagan goddess which adorned the lid. It was a beautiful picture, but lacking in modesty; Monsignore Pecci looked at it and without change of countenance exclaimed, 'Ah, your Excellency, a picture of your wife?' The ambassador, a count, retired discomfited, amid the smiles of those who had witnessed the incident/'

Happily for the people of Belgium, the queen was a woman of stern moral qualities and winsome womanly virtues. She was guided in all her actions by the consciousness of strict adherence to the dictates of religion and truth. She had been brought up in the knowledge and fear of the Lord, amid the skepticism and intrigue of French court society,

and as the wife of a Protestant sovereign,

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## DIPLOMAT AND CHURCHMAN 113

understood perfectly well the great responsibility resting upon her. She exercised over her consort a wholesome influence, designed to benefit her subjects, each one of whom she felt as belonging to her immediate family.

To the Nuncio she was of special assistance in the outlining of a plan of conduct, which tended to protect the rights of the Church, and at the same time to preserve to the state government its individual authority.

Monsignore Pecci was deeply grateful to the queen for her kind interest in Church affairs, and her condescension to him in making him welcome to her home. Long afterwards he referred to these incidents publicly.

While Bishop of Perugia, a certain Belgian priest,

speaking of the country whence he came and particularly of the king of Belgium, heard him say: "Yes, I knew well the father of your present king, as also his pious mother. I was often admitted to the cordial intimacy of the royal family, and I have often held in my arms the youthful Leopold, Duke of Brabant. I remember the queen used to ask me to bless her eldest child, in order that he might turn out a good king. I have often blessed him with the hope that he would fulfill his mother's expectations."

## THE DEFENSE OF THE CHURCH

Probably the most difficult task which confronted the Nuncio shortly after his arrival in Belgium was the conflict then going on between the Belgian Bishops and the Minister of the Interior, Monsieur Nothomb, over the Elementary Education Act, which had reached a most critical stage. According to Monsignore Fornari, Belgium was a condensed edition of the struggles, the successes, the aspirations, and the mistakes of social

organizations. The Minister of the Interior had encountered the opposition of the Bishops as he

## ii 4 DIPLOMAT AND CHURCHMAN

had leaned towards the government in its method of enforcing the act. This act recognized partially the religious character of the primary schools, but the government was neutral. The Bishops protested against this attitude of the authorities, and appealed to the new Nuncio, who, after thoroughly investigating the different phases of the question, supported the Bishops' claims, thereby incurring the enmity of the minister, Monsieur Nothomb.

The determined, vigorous policy of the Nuncio in defending the rights of the Church in educational matters caused the bill to be rejected in the Chambers by a large majority. This first act created the greatest enthusiasm in his favor among the clergy and the people, and enlisted the praise

of the Holy See as well as the commendations of the courts of Europe, who were, eagerly watching the outcome of the trouble.

## RAISING THE EDUCATIONAL STANDARD

Later, Monsignore Pecci made a tour of investigation into the affairs of the principal Catholic schools of the country, with a view to finding out their condition, and if possible to raise the standard of instruction in each.

He suggested to the Bishops of Belgium the advisability of sending their brightest ecclesiastical students to Rome for their final studies, in order that they might have access to the great libraries and museums in the capital of Christendom, and where they might imbibe freely of the waters of truth at the fountain head of Catholic doctrine. He argued that in Rome alone could be found the living traditions of the best, the highest, and most useful science. He assured them that in Rome alone could be found the ablest



masters of theology, of Biblical lore, of philosophy, and that there only, amid the catacombs of the early martyrs, and beneath the altars consecrated to the memory of the heroic defenders of the faith, could they become imbued with the real inward spirit of the one true Church,

## DIPLOMAT AND CHURCHMAN 115

whose teachings were to occupy the days of their pilgrimage on earth.

The result of this plea was the founding of the Belgian College in a vacant monastery in Rome near the Quattro Fontane, with the consent of Pope Gregory XVI., an institution which has furnished to the Church in Belgium innumerable doctors of theology and exemplary disciples of Christ elsewhere.

Monsignore Pecci took a personal interest in the

College of St. Michael, which was under the special patronage of the king and his ministers. Here the Nuncio was welcomed with warmest demonstrations on the part of students and the faculty. The occasions of his visits were red letter days for the young men, who eagerly awaited the masterful discourses which he was accustomed to deliver before them.

About this time a dispute arose between the Belgian Catholics and the disciples of Frere-Orban. The first were accused of bigotry, on account of their demands that Christian education should be maintained in the schools. The battle was fought between the advocates of religion and the supporters of godless education, without any advantage to either.

## GREAT TACT AND DIPLOMACY

Archbishop Pecci, finding that this condition of educational interests was most detrimental, immediately took hold, and, to the satisfaction of

both parties, arranged that henceforth there should be free education without intolerance for the children of Belgium, and that the Christian school system, designed to impart a practical and beneficial training to all classes, should be perpetuated. In this affair Monsignore Pecci displayed a tact and diplomacy which caused him to be respected by the enemies as well as the friends of religion.

The University of Brussels, established in the latter part of the

## n6 DIPLOMAT AND CHURCHMAN

eighteenth century, about the time that the notorious States General of France was accomplishing its work of social destruction in liberalizing the affairs of the nation of King Louis XVI. , had begun its career under the disadvantage of a non-Christian course of education. It was the aim of

Joseph II., emperor of the Low Countries, to make the schools of Belgium infidel, in which he partially succeeded. The hierarchy of the country rebelled at this effort to dechristianize education, and they found themselves opposed not only to the government authorities, but to a more influential power, the Liberal press of Europe.

In 1834 the celebrated University of Louvain was restored to its former standard on Christian lines, which action was extended to the universities of the whole country, including that of Brussels, through the determined efforts of the Archbishops and Bishops.

Two years after Monsignore Pecci's arrival in Belgium, in 1845, a serious dispute arose between the Jesuits and the University of Louvain. It originated in the sudden creation of a special faculty of philosophy in the College de la Paix, at Namur, the teaching of philosophy having, until then, been reserved in Belgium for clerical students and for laymen of the Catholic University of

Louvain. This encroachment upon the rights, as it was claimed, of the university, the Archbishops and Bishops resented, maintaining that the Louvain institution should alone embrace the study of philosophy in its curriculum. The Jesuits, with whom sided the most influential people in Rome, claimed it as their privilege to extend their course of studies as they saw fit, and, therefore, held to their philosophy course. The Nuncio, with his calm, reasoning mind, surveyed the case in its various phases, but unwilling to take upon himself the responsibility of deciding the case, suggested to the contending parties that they refer their claims to the Holy See. Pope Gregory called for the individual opinion of all the Belgian Bishops, and also invited the presentation of the claims of the Jesuits. The result was that a measure of

## DIPLOMAT AND CHURCHMAN 117

mutual satisfaction was adopted, which led to

peace between the two parties.

Later a solemn session convened at Louvain for the purpose of conferring degrees of theology and canon law on worthy candidates. The Cardinal-Archbishop of Mechlin presided, and Monsignore Pecci delivered the Baccalaureate address. When the Nuncio arrived a magnificent reception was tendered him by the students, and an address was read by one of their number.

He visited France, Holland, and the Rhine Provinces while Nuncio at Brussels, everywhere meeting with cordial welcome, and forming strong and lasting friendships.

## APPOINTED BISHOP TO PERUGIA

While engaged in the duties of his office Monsignore appeared in the best of health, but he was in reality feigning a strength that he did not possess. Unable to withstand the excessive cold of Belgium any longer, he decided to apply to the

Holy Father for permission to return to Rome. It so happened that the See of Perugia was without a Bishop, and the Perugians remembering the beneficent rule of their former delegate, Pecci, sent a petition to Pope Gregory, asking that Monsignore Pecci be appointed to the vacant bishopric.

While it may seem that the transfer of the Archbishop-Nuncio to a bishopric was not in the light of a promotion, in reality it was intended by the Holy Father to be that, as he wrote to the Nuncio, explaining the importance of the post, and that he alone of all the Church officers was best equipped for the position. The announcement of his transfer to Perugia came as a delightful surprise to the Nuncio as he loved the people and the customs of the Nuremberg of Italy.

His departure from Belgium was deeply deplored by those who had learned to love the young Churchman, and among those regretting his leave most were the students of the Royal College. In reply

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to an address made by them, Monsignore Pecci said: "I am happy to witness the rapid progress made by an institution that owes in a special manner its birth to the renowned College of Belgium, whose illustrious head I see before me. This institution is also the creation of its worthy rector, of its learned staff of professors, and the whole body of Belgian Catholics. Yes, the traditions of the ancient University of Louvain are still a living thing, and to you, gentlemen, it belongs to perpetuate them by your labors. You have already shown that you know how to continue the work of those who were here before you. Henceforth your Church and your country also know what they can expect from you. Follow persistently the path you are pursuing; it will lead, doubt it not, to most fruitful results. For my part I cannot help being deeply moved by this assemblage of noble and dear young men, whose



souls are aflame with the love of the true wisdom, and with devotion to the Holy Church."

Monsignore Pecci, while residing at the Court of Brussels, made it his duty to extend his acquaintance with the people of the surrounding countries, and gain knowledge of their occupations and environments. He made it a point to acquaint himself with the princes, prelates, and statesmen, as well as scientists, whose intimacy he courted for diplomatic reasons. Meanwhile he was adding to his store of information regarding affairs in these parts, which he felt would serve him to good purpose later on. He was learning much of the motives governing men's actions, and the obstacles which prevented the application of principles in the world of politics. Thus was given to the young Nuncio the opportunity of seeing many of the places and of knowing many of the people over whom he ruled as Sovereign Pontiff.

He had endeared himself in a special manner to the king, who regarded him as the most delightful man

he had ever met. His versatility was so great that he could adapt himself to any circumstances, and adorn any society. The king once said of him: "I often

## DIPLOMAT AND CHURCHMAN 119

forget that Pecci is an Italian, and his French is so fluent that if I were not a German I should certainly find myself some day converted by the charm of his diction, as well as by the logic of his reasoning." The qualities which had attracted the attention, and won the favor of Leo XII. and Gregory XVI. , and the love of the people of Benevento and Umbria, had also endeared him to the Belgians.

## GRAND CROSS OF THE ORDER OF LEOPOLD

Leopold, as a token of his friendship for the Nuncio, conferred upon him before his departure from Brussels the Grand Cross of the Order of

Leopold, and other signal favors from the royal court personages were received as marks of the esteem in which he was held by his friends.

## CHAPTER X

### VISIT TO ENGLAND AND FRANCE

ARCHBISHOP PECCI, at the urgent request of the king and queen of Belgium, decided to return to Rome by way of England. He had entertained for some time a great desire to see the people who had figured so prominently in the history of the Catholic Church. He had also some curiosity to learn particulars regarding the great religious revolution then in progress in that country which was giving to the Catholic Church in Great Britain a stronger foothold than anything since the days of St. Augustine.

Through the courtesy of King Leopold, Monsignore

Pecci carried letters of introduction to the most prominent people of England, and a special recommendation to Queen Victoria. Leopold, in bidding farewell to the Nuncio, playfully remarked that, as a compensation for not having been won over to Rome, he would importune the Holy Father to confer upon him a Cardinal's hat. To this the Archbishop replied that not even the honor which the king mentioned would satisfy him for his failure in not making a religious impression on his heart. The king adroitly retorted, "I have no heart." "Then," said the Nuncio, "I am sorry that I have not succeeded in making even an impression on your Majesty's mind."

## GREETING IN LONDON

Archbishop Pecci, on his arrival in London, was greeted by the Most Reverend Dr. Wiseman, Archbishop of Westminster, who had known him in Rome when the two were students of theology in the

## VISIT TO ENGLAND AND FRANCE 121

Sapienza, and who now entertained him during the greater part of his sojourn in London. He was favored with an informal audience by Queen Victoria, and received with marked consideration. He was present at a court ceremonial, and guest at a state reception, both functions affording him the rare privilege of witnessing the formality and magnificence of modern monarchical society. The forms and usages that obtained at one of the most influential courts of Europe, with their adherence to traditional formalities, could not be without their effect upon the simple, serious Italian Churchman. He never forgot the occasion, and all through life it gave him that insight into royal customs and manners which has proved so

valuable.

Monsignore Pecci remained in London during the entire month of June, devoting every moment of his time to seeing and learning. The knowledge and experience derived from the business and social life of the great metropolis, gave him much food for contemplation during the long period of seclusion in the capital of Umbria.

## DANIEL O'CONNELL AND CARDINAL WISEMAN

As the guest of Archbishop Wiseman he had a most favorable opportunity to visit the historic spots of the great metropolis, and witness many of the exciting sessions of Parliament. It was his good fortune to be present in the House of Commons during a debate in which the immortal Daniel O'Connell took a leading part. He was singularly impressed with the sincerity and the unapproachable flights of oratory to which the great Commoner attained. He later expressed a

desire to meet him. He took occasion to compliment him upon his eloquence, assuring him that the Irish people could not fail in their fight for freedom with such a leader. Referring to his meeting with the famous agitator, Monsignore Pecci once said: "What pleased me most was that when I spoke in French to O'Connell, he answered me in the purest Parisian."

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Many years after, subsequent to his accession to the Chair of St. Peter, in an audience with the Irish Bishops and clergy in Rome, he referred particularly to the great oration which he had heard while in London, and said: "It can be said in truth that the passage of the Emancipation Act was obtained principally by the magnificent work of two Irishmen, Daniel O'Connell, the leader of the Catholic party, and Cardinal Wiseman."

## FAITHFUL TO THE OLD CHURCH

The Nuncio, while in London, took an intense interest in the great agitation which was stirring up Anglican Church circles, and the many remarkable conversions to the Church of Rome, which were of almost daily occurrence. Archbishop Wiseman called his attention to the changing phases of the controversy, and made him acquainted with the prominent men who had taken the important step. He pointed out to the Nuncio, during their visits to noted places in and around London, how England, though she had turned Protestant in the sixteenth century, had everywhere kept reminders of the ancient faith; even the statue of the Mother of God and her Divine Son was allowed to remain over the entrance to Westminster Abbey; in the Creeds, Canons and Homilies, every doctrine held by the Roman Catholic Church was retained in the Church of England Prayer Book; again, the entire doctrine of the power of absolution conferred by Christ on the priesthood was plainly laid down in the ordination service; so also was the practice of



auricular confession in order to receive absolution, set forth in the office for the visitation of the sick.

## THE TRACTARIAN MOVEMENT

The Nuncio got a good idea of the Tractarian movement, one of the most remarkable religious movements of the century, which originated with a group of university men and students, of whom John

## VISIT TO ENGLAND AND FRANCE 123

Henry Newman was the leading spirit. The members of the group had expressed themselves as opposed to Liberalism in Church and state. They were anxious to make the Church a greater power by sustaining a deeper religious life and spreading it among the people. Liberalism, as it was called, was the great enemy to spiritual growth. Newman, as Cardinal of the Catholic Church, told his friends

that Liberalism was the foe with which he had waged a deadly feud for fifty years, and that he would resist it to the end with the best of his ability.

In 1830, Newman was asked to contribute a work to a new theological library. His studies for this work led him into the literature of the early Fathers of the Church. Here he found in the writings of the holy men of the first ages of Christianity a response to questions long dormant in his own mind. Here he found also the Church, and its Bishops, and its confessors and martyrs, all contending, in the most sublime manner, with the world-power of paganism, and triumphing in the very face of defeat.

The month spent in that country amid these exciting religious movements was one of minute, careful study of the complex problems craving solution, and Monsignore Pecci could not but be impressed with the importance of the controversy, and foresee in the result great possibilities for the Catholic

Church in England. It was a study which was a delight to him, and when the hour of departure arrived he thoughtfully bade farewell to Dr. Wiseman, declaring that he would remember until the end of life the hospitable time and invaluable opportunities that had been granted to him while in London. He fulfilled this promise when he named Dr. Newman Cardinal and a member of the Sacred College.

## VISIT TO PARIS

Leaving England with many pleasant memories, Monsignore Pecci crossed to France, at Calais, thence going to Paris, where for some weeks he was the guest of Monsignore Pornari. His stay in Paris

## i2 4 VISIT TO ENGLAND AND FRANCE

with the Papal Nuncio enabled him to look into the

state of public affairs, and the condition of the Church in France. His position as diplomatic representative of the Holy See at one of the European courts which was closely akin to the Royal House of France, brought him into close touch with the great questions of public policy that were agitating the French people. Revolutionary methods were undermining the government of Louis Philippe, as atheism did that of Louis XVI. In conversation with Archbishop Fornari, Monsignore Pecci unbosomed himself as to the causes of the turmoil and the instability of all government in France. He foresaw the approaching storm and attributed it to the obstinacy of the authorities in not upholding the principles of Christian education within their domain, and in refusing to the Church the liberty of teaching and of association, which offered the only counterpoise to the increasing flow of evil passions.

Leaving Paris he journeyed to Marseilles, where he embarked for Civita Vecchia. Before he arrived at Rome the news had reached him of the death of

Pope Gregory XVI. This plunged the Nuncio into great grief, for he had looked up to him always as a father. Before his death Gregory had named the Archbishop a Cardinal in petto; the honor did not, however, come to him for some time afterwards.

## CHAPTER XI

### BISHOP OF PERUGIA

ANCIENT Perugia was one of the twelve cities of the Etruscan confederation. History records that it was surrendered to Fabius in 309 B.C., but little else is known about the old town until the dawn of the Christian era, when Augustus besieged Lucius Antonius within its walls. The same general established there a Roman colony, from whom the first families of to-day trace their ancestry.

Up to the fifteenth century Perugia shared the

fortunes and the vicissitudes of most other cities of Italy and contributed her share to the progressive movement of mediaeval times. In 1416 Lord Fortebraccio governed the city, and by his wise rule and able administration brought the city to a high state of prosperity. In 1553 Pope Julius III. accorded it many privileges, and it became one of the strongholds of the papacy, a position which it enjoyed until the Piedmontese invasion of 1869-70.

## MODERN PERUGIA

Modern Perugia, to which Archbishop Pecci went as delegate governor and where he was destined to spend thirty-two years of his life, was, and is to-day, one of the most interesting cities of the peninsula. As the capital of the ancient province of Umbria it commands a distinction and prestige beyond that of the many smaller

though not less renowned cities of that province. It occupies a

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prominent site on the crest of several hills which form a spur of the Apenine range of mountains. From its bold heights one can gaze upon a scene unrivalled in the world for natural grandeur and magnificence.

At the base of the town the Tiber picturesquely winds its way- through gorges of moss-covered rock, spanned here and there by arched bridges of red brick. In the distance loom up the castellated towers and pointed Church spires of Foligno, Spello, Trevi, Assisi and other villages of the Valley of Foligno. The sun-tipped pinnacles of the cathedral and the gayly-tinted turrets of the palaces of Perugia jut out irregularly against the blue gray sky, which, as the autumn day declines, becomes suffused with an indescribable glow of russet and

gold effects, which extends down through the fissures of rock into the valley and across the plains below.

The streets of the old town are narrow and crooked, following the hill-and-dale path cut out for them by mother nature. The city seems to be clambering up and down the entire length of its street surface with no apparent beginning or end in view. To this unevenness the varied architecture lends still more irregularity, no two buildings being exactly alike, either in construction or size. These are frequently built into the rock or perched defiantly on the crest of a ragged peak. Sometimes, as in the case of the more humble abodes, the house seeks the shelter of an overhanging cliff, as if anxious to hide itself from view. The exterior of the principal buildings, both public and private, is embellished quite as much as the interior.

The city is divided into an upper and lower town, the former containing the public offices, the cathedral, the university, the museum and library,



and the palaces of the nobility. The Duomo, or the great cathedral, is the heart of the city, the Corso being the chief artery which leads down to the terraces of the Prefettura, and from which branch off many queer little streets, running in different direc-

## BISHOP OF PERUGIA 127

tions, widening with their length till they form terraces, banked high with brick walls.

## THE PEOPLE OF PERUGIA

The people of Perugia are, however, the real picture in the scene. They furnish to the visitor a continual all-absorbing subject for study.

Picturesque and interesting, they reflect the ever-changing hues of sky and landscape. They live and let live, expending little thought on the morrow which may never dawn for them, or if it should,

will take care of itself. They desire only to adorn the day and the place in which their lot is cast. Art is their inheritance, and every child of the sunny land holds tenaciously to the traditions and principles of true art, as portrayed by the immortal artists who left their ideals on fane and temple — a legacy to future generations. Color is the key-note to all Perugian beauty. It is everywhere employed to emphasize natural charm of form or feature, as well as to aid the originality of artistic conception. It enters conspicuously into the construction and furnishing of their dwellings, it appears in their floriculture, and it is lavishly used in their personal dress and adornment.

The fifteenth century, the art century, beheld not only Florence, Naples and Venice supreme in art creations, but Perugia as well. Perugino bequeathed to the people of his native town the best of his ideals, in the superb masterpieces which adorn both public and private buildings — treasures which posterity has been happy to preserve for the ages yet unborn. Perugia has been

despoiled of many of its priceless art treasures, but happily the chief canvases and frescoes of Pietro Perugino and the sculpture of Pisano and Giovanni still remain to claim the admiration of visitors.

The famous city hall, with its merchant's hall and the exchange room, contains some of the noblest works of Perugino. There are several very fine works of Raphael in the palaces on the Corso. Between the governor's palace and the cathedral, is the famous

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fountain designed by Fra Bevignato and Boninsigna, with its statues planned by Nicolo Pisano and executed by his son Giovanni. In 1274 Nicolo Pisano went from Pisa to Perugia to design suitable statuary for the fountain on the Piazza. Twenty-four statues, representing the High Priest Melchisedec, Sts. Peter, Paul and John, and fifty

bas-reliefs, representing the months of the year, the signs of the zodiac, the prophets, apostles, emperors, kings, and some of the characters in yEsop's fables, adorn this fountain, which has ceased to play, but from beneath which the water gurgles rhythmically.

The Duomo, however, is the most sacred of art shrines to the Perugians. It is a large and imposing edifice, the exterior of which has never been completed, but whose interior is filled with master- pieces of art, the chapels being enriched with exquisite stained glass and carved marble altars. On the right of the high altar is a marble tomb containing the ashes of Pope Innocent III., who died in 1216, Urban IV., who died in 1266, and Martin IV., who passed away in 1 285, which hold special reverence for the people. A bronze statue of Pope Julius III., executed by Vincenzo Danti in 1555, erected by the citizens of Perugia in gratitude for the restoration of certain privileges which had been withdrawn by his predecessor, stands at the north- west corner of the cathedral. It

represents the Holy Father in his pontifical robes, seated on a bronze chair with his right hand raised, as if in the act of pronouncing a benediction on his people. Attached to the cathedral is the pulpit from which St. Bernardino, in 1225, conducted his memorable spiritual exercises or religious revivals, which brought so many souls to God, and where twenty-three years later Fra Roberto Lucca preached the soul-stirring sermons which drew from the multitudes the heart-breaking cries of "Mercy! Mercy!"

This was Perugia, when, on the morning of the 26th of July, 1846, Archbishop Pecci entered upon his eventful episcopate of thirty-two years. Three years previous he had gone forth from a term of duty as delegate amid the regrets of all classes of the people, crowned

THE LEONINE TOWER— VATICAN GARDENS

The above picture shows the Summer House and Tower, located in the Vatican Gardens and named after His Holiness Leo XIII.

In the room near the window Pope Leo has spent many delightful hours in study and prayer. The balcony to the right is a favorite spot in which he entertained his special friends. The living rooms are to be seen to the left.

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with their love and good wishes. His return was eagerly anticipated, and it was decided to make the

occasion a magnificent ovation. Immediately after the death of Monsignore Cittadini, in April, 1845, the city magistrates and the most influential members of the nobility, remembering the very efficient administration of Archbishop Pecci as delegate, had, through Cardinal Mattei, the Protector of Perugia, presented to the Holy Father, Gregory XVI., a petition requesting that Monsignore Pecci be sent to Perugia as Bishop. His appearance among them on this feast of St. Ann was in response to this petition.

As soon as it was ascertained that he was on the way deputations of civil and religious bodies were appointed to go beyond the city gates to welcome him, while formal greetings were arranged to take place in the town and particularly in the cathedral, where he would henceforth officiate as Bishop.

## ARCHBISHOP PECCI'S RECEPTION

The reception tendered Archbishop Pecci on his arrival in Perugia was one in every way worthy of



his personal character and high office. No one who has not witnessed a public demonstration of welcome to some distinguished person in Italy, or one of the old countries of Europe, can appreciate what an ovation the natural exuberance and enthusiasm of the people can plan. The public highways and most prominent buildings were gaudily decorated in honor of the event; addresses by the civil authorities and the student bodies of the universities and colleges were delivered; bands of music and imposing processions of the different charitable societies and of charitable workingmen escorted him on the drive from the Monastery of San Pietro to the cathedral, where the formal ceremonies of installation were to take place. The immense concourse of people, numbering, it is said, some 85,000 persons, who had assembled from all parts of the city and the surrounding country, sent up shouts and

cheers of welcome, and rejoiced in paying their beloved Archbishop almost royal homage.

His replies to the addresses were listened to with breathless attention by those fortunate enough to be within range of his voice, while those who were unable to hear, pressed eagerly forward to catch a glimpse of his features. The words which fell from his lips were full of kindly regard for his new flock, and he repeatedly assured them that their interests would be faithfully guarded. The gorgeous cathedral, wherein the installation ceremonies were held, was on this occasion magnificent beyond description. Loving hands had toiled for days in the effort to beautify the sanctuary and choir already superb in artistic decoration. He had chosen the feast of St. Ann as the day for his installation out of respect for his mother, whose patron saint the mother of the Blessed Virgin had been. The evening festivities were still more grand than those of the morning, the illumination of the streets and houses, the literary tournaments and carnival frolics adding to the

general demonstrations of rejoicing.

## WORK IN THE PARISHES

The reception festivities over, Archbishop Pecci found himself face to face with the serious duties of his high office, to which he immediately turned his attention, and settled some matters of dispute which had arisen between the Church and civil authorities. He then proceeded to make a tour of investigation of the different parishes in his diocese, which duty occupied the autumn months of 1846. He inquired into the exact condition of every parish in his diocese, and wherever he found anything requiring correction or change in management he did not hesitate to suggest improvement and apply remedies for the defects. Wherever he found praise well deserved he freely bestowed it, and thus it came to pass that there was established at the very threshold of his episcopate a mutual confidence and regard between the Archbishop and his clergy. Sometimes he

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discovered that not only the spiritual physician's hand was needed but the surgeon's knife as well. H& found in many places churches neglected, schools abandoned, orphanages without the means of procuring food for the unfortunate inmates, and venerable buildings' fast falling to decay. He beheld, with sorrow, the little children growing to maturity without the slightest education or a knowledge of the first principles of morality. To correct these abuses and provide for the neglect, Archbishop Pecci determined to bring the great power of organized philanthropy to bear upon the work.

On these visitations he was particular to make the acquaintance of the people of the various parishes, especially the obscure and lowly-born who were deprived of so many of earth's blessings. He delighted in mingling with the peasantry, partaking

of their humble hospitality and sharing their simple meals. He frequently preached to them in simple language, illustrating the meaning of his words by incidents and anecdotes, thus causing them to become deeply interested in the principles and the practices of their religion.

## WORK IN BEHALF OF EDUCATION

The ancient guilds of Italy, which had accomplished so much good in the centuries past, suggested to the Archbishop the idea of establishing everywhere throughout his diocese societies of the people, the clergy and the students, for the purpose of pushing forward needed reforms in all directions. His long studious career had led him to believe that the best possible advantage for a people was learning. He placed education as the basis of all human progress, and decided that the opportunity for extending the benefits of mental acquirements should be placed within the reach of every child in his diocese. The academies and colleges received his special attention, for it was

from these institutions that the teachers of the people would go forth, and he desired that their equipment should be the very best possible.

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The great Diocesan Seminary, he was wont to call the "apple of his eye," as it was the nursery of the priesthood, and therefore first in his affections. This seminary had been founded in 1571 by Fulvio della Corgna, Bishop of Perugia, afterwards Cardinal, and had served as the training school for the clergy continuously down the ages.

The seminary during the French invasion and political disturbance had lost much of its original prestige and usefulness. One of Archbishop Pecci's immediate predecessors, Bishop Napoleon Comatelli, had planned to enlarge the building, but was prevented from carrying out his plans. It now became the Archbishop's pride to come to the

rescue of this noble institution with his own paternal and individual funds, providing the money necessary for the support of poor students, the housekeeping expenses and provision accounts, the necessary repairs and improvements of the buildings and school furniture and various other expenses. This material aid, as well as his personal endeavor to preserve and restore the old privileges of the seminary saved the institution from utter extinction. It is claimed that in four years, from 1846 to 1850, Archbishop Pecci expended six thousand crowns for the enlargement and endowment of this seminary.

He incorporated the seminary with the episcopal residence in order that he might at all times exercise over it a personal supervision. His own intellectual activities were also cultivated and perfected within the walls of the seminary, and he spent many hours in the ancient library. Herein he invited the inspiration of the Muses for his own private pleasure; and several of the Archbishop's literary efforts of this period of his life have come

down to us and have gained the admiration of learned men. His Latin verse is accorded the tribute, that since the days of Caesar and Cicero no purer or more perfect example of Latin diction has appeared.

The Archbishop took especial delight in familiar intercourse with his seminarians, living among them, partaking of their sports and

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pastimes, sharing their frugal meals, and directing their studies. Annual retreats, or spiritual exercises, prescribed by the great Ignatius Loyola, were adopted by Archbishop Pecci for his seminarians, as one of the most efficacious methods for disciplining young minds and turning them in the direction of God and His works.

His concern for the good order and discipline of



the seminary made him especially careful as to the character of the men placed in charge of the young students, with whom the responsibility of their good behavior rested. He sought out the most prudent, the most vir-  
tuous, and the most practical men for these positions. Over all, how-  
ever, he himself exerted an ever watchful solicitude, requiring from the teachers a daily report of the progress and the conduct of each pupil, and personally attended to the administering of corrective measures, knowing that each individual possessed different charac-  
teristics, requiring different means of approach, of intercourse, and of remedial measures.

An instance is related of the strict attention to details in connec-  
tion with his frequent and unexpected visits to the schoolrooms while the students were in attendance. He never gave any notice of his intended visit, and in this way kept himself acquainted with what was going on in the classrooms at all hours. Professor Jerome Brunelli relates an example of one of these visits reflecting

upon himself: "Neither my scholars or myself," he says, "are likely to forget a remarkable incident connected with Cardinal Pecci. ... I do not know how it happened, but one day I failed to be in my place at the appointed hour in my school of belles-lettres. Hastening to repair the delay with the trepidation of a man who knew that the most likely thing in the world was to meet the Archbishop in the corridor of the college, watchful over the silence and order to be kept there, what was my astonishment upon entering the room to find the Archbishop seated in my chair and translating for the benefit of my rapt pupils a pas-

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sage from Cicero's 'Pro Milone,' making them feel and admire in his own language, elegant and with fine taste, the hidden beauties of the Roman orator's composition and diction. Confused at first, but taking courage presently, I sat down on one of

the benches among the pupils, and begged the Cardinal to continue the lesson. But he left the chair, inviting me graciously to occupy it, and impressing on his young hearers the importance of gathering all the fruit they could from their studies. Perhaps in the smile which lit up his countenance he conveyed to the professor a silent pleasant reproof."

The Archbishop was extremely strict in the enforcement of the rules and regulations of his seminaries, which were devised to best guide and direct the young men who aimed at some day being the exemplars of Christian faith and morals; and when an infraction of the law demanded his attention he hesitated not to apply rigorous corrective remedies. But with his severity there was mingled a most kindly and paternal assurance that the subject of the needed reproof held his affection, and that it was for his own benefit that the correction should be made.

Several days each week the Archbishop was

accustomed to set aside an hour for this particular duty, when the accused students were brought before him and personally confronted with the charges brought by the professors. Archbishop Pecci in this way could arrive at some definite idea of the fitness of the student for honorable service in the priesthood. If he found that the fault was simply the result of an effervescence of animal spirits without vicious tendencies, he would gently reprove the young man, and ask him to be more cautious in the future, to guard more carefully his unruly tongue, and to pray for assistance in overcoming himself. The more stubborn cases he disposed of in a manner peculiar to himself. In addition to a stern insistence upon the rules of the college, he would require the student to write down on a piece of paper the faults to which he was most addicted, and opposite to these he required him to write the

several remedies which he prescribed for overcoming the defects. This paper he recommended the student to keep upon his desk in full view in order that it might continually remind him of his intention to mend his ways and conform to the duties imposed upon him.

One of the chief means of attaining a high standard of efficiency in the seminary he held was the cardinal virtue of humility, and in order that the pupils might know and practice this virtue he wrote a small pamphlet on "Humility." With humility he urged the duty of self-denial, as there was no possible way for arriving at the life which is synonymous with self-sacrifice but by continual acts of self-abnegation begun in youth and practiced unceasingly throughout the period of preparation for the priesthood. In every manner possible he aimed to secure on the part of the students a willing obedience, a gracious compliance and a loving desire to fulfill their duty to their professors and the school which fostered them. Among the students who came under his

beneficial guidance at this epoch were many who rose to positions of renown and celebrity in the Church.

## ESTABLISHING SCHOLASTIC COMPETITIONS

In order to stimulate emulation the Archbishop prescribed periodical examinations and annual public scholastic competitions, at which he personally presided, and to which the highest dignitaries, civil and religious in the Umbrian province, were invited. Here the successful students were accustomed to present a thesis, covering the subjects studied during the school term, and to compete for a prize. These events were of the greatest importance to the ambitious pupils, and happy indeed were those who won the coveted distinction, for they were sure to win from the Archbishop his warmest commendation. In every possible manner the seminarians were made to feel that they were the especial care of the Archbishop, and they

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delighted to follow his kind advice. As he labored for the good of the ecclesiastical students, so also did Archbishop Pecci aim to promote lay education among his people. Soon after his arrival in Perugia he received from the Holy Father, Pius IX., the appointment of Apostolic Visitor to the University of Perugia, a position which gave him access to the classes and administration rooms at any hour that he chose to visit them. The University of Perugia was founded in the year 1320, and had enjoyed considerable prominence in central Italy up to the time of Napoleon Bonaparte, who suppressed it, but after the fall of that monarch it had resumed its classes. Leo XII. interested himself in its fortunes, and gave it new life. Now the ancient institution was to receive a fresh impetus, and regain its former rank. Monsignore Pecci first remodelled it, then reorganized the faculty, strengthening it by the addition of several world-

renowned professors to the regular staff of instructors; he reformed the text-books, extended the course of scientific and professional studies, so that the university once more became a favored rallying point for scholars from Italy and other parts of Europe. He was a daily visitor to the classroom, presided in his capacity as High Chancellor at the public exercises, and at times filled the chair of an absent instructor to the delight of the students. He frequently convened the professors in council, and practically became the head of this flourishing university. Two other colleges came under his direction, the Pio della Sapienza and that of Todi, and by him were restored to their proper position in educational circles, and came to be patronized by the very finest families of Italy.

## HIGHER EDUCATION

Archbishop Pecci's efforts in behalf of higher education were not confined to the institutions for men alone, but he concerned himself equally in



regard to the schools for women. As a matter of fact Archbishop Pecci was the pioneer, and might be termed the father, of

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the modern higher education for women. As far back as 1816 the movement to extend the advantages of the sciences and professional studies to women was already in process of attainment in Perugia — this, be it noted, in a Catholic country, where the Roman Pontiff ruled, and under the direction of one of his official subordinates.

The Bishop of Perugia and the city authorities petitioned Pius VII., in 1816, to grant them the old Conservatorio Pio for the purpose of founding a school for the daughters of the higher classes, and also for an elementary free school for the poor. The land belonged to two monasteries which had

been suppressed by the former French government. The free school was opened in 1819, and placed under the direction of four trustees. Lack of the necessary funds had prevented the higher school being started, but now Archbishop Pecci instituted plans for carrying out the original designs and establishing a high school for girls in the old Conservatorio. He succeeded in this as in most other things which he attempted, and had the satisfaction of seeing founded in Perugia one of the most progressive institutions of the century, attended by children from the nobility, the burgess class, and also the talented and ambitious daughters of the laboring ranks, pursuing a course in the advanced sciences.

## SEIZURE OF CHURCH AND SCHOOL PROPERTY

Fifteen years later, when the Italian government seized this with other Church property, Archbishop Pecci wrote to King Victor Emmanuel regarding this institution: "Poverty, the want of a proper site,

and other obstacles, had for a long time frustrated the desires of the public, when the Holy See sent me to Perugia. The whole city knows how, within the space of a few months, we succeeded in making a beginning, having obtained perfect unity of purpose and brushed aside all delays. We saw in a short time a vast and remarkable edifice built up from the foundations in the most lovely

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and delightful site, and of a style and beauty of form that can compare well with any similar provincial establishment. Assisted by the unanimous and unwearied cooperation of the four directors and by the encouragement given by the reigning Pontiff, who took it under his special protection, I had the satisfaction of seeing the wishes of the people realized in 1857, and of giving to the country this new school so long desired and so useful. The Sisters of the Sacred

Heart were called to take charge of the internal discipline and the instruction of the pupils."

This letter unfolds to the reader the laborious efforts of the Arch- bishop in the establishment of the school, and his great desire that it should survive the disintegrating influences of the revolutionary policy of Victor Emmanuel and his irreligious associates. The school was placed under the title and special patronage of St. Ann, to whom the Archbishop appears ever to have had an intense devo- tion. The Order of the Sacred Heart seems to have held for him especial veneration, for to these religious he has always turned whenever it was necessary for him, either as Bishop, Cardinal or Pope, to seek devout, zealous and scholarly women to take charge of the education of the young.

## FOUNDING OF THE MAGDALEN ASYLUM

Another philanthropic movement viewed as especially modern, is the protectory system for guarding the young women who are by force of circumstances compelled to enter the cities and towns to earn the means of livelihood. There were in the days of the 40's numbers of little Italian children who were obliged to venture forth from their miserable homes without comforts of any kind, and seek in the larger field of labor some work which would procure the necessary means for sustenance. For these Archbishop Pecci founded the

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Conservatorio Graziani, where the little girls might have, during their absence from their families, the protection of a Christian home and the supervision of Christian women, whose duty it was to personally look after their material comforts and give them the boon of a Christian education. For the

unfortunate class which it is the fate of every large city to be obliged to harbor, the class of women who suffer because of man's perfidy or neglect, Archbishop Pecci founded the Magdalen Asylum, and placed it and the Graziani establishment under the Belgian Sisters of Providence from Champion, in the province of Namur. The next need, one which seems to a Christian heart the very acme of charitable endeavor, was the infant foundling asylum, the Antonini, under the care of the Sisters of the Stigmata of St. Francis.

## ESTABLISHMENT OF HOSPITALS AND ORPHAN HOMES

For the victims of incurable diseases and chronic ailments he established the Domine Hospital; and for the young workingmen obliged to work all day, as well as the ambitious artisans desiring further instruction in their particular trades, he formed night schools. We must not omit from the list of

progressive works undertaken by Arch- bishop Pecci at this stage of his career to mention the forerunner of our Catholic Young Men's Institute, the pleasure gardens of St. Philip Neri. These were places set apart for the social intercourse of young men, where on Sundays and holidays special exercises of an intellectual character, as also beneficial sports and innocent pas- times, filled their leisure hours, thus enticing them away from the frequented paths of vice. The Order of Oratorians who had care of the young clergy were delegated to supervise these pleasure gardens. We have already alluded to the foundation of the Monti di Pieta, and the Perugian Savings Banks, two establishments of his while

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former civil governor of Perugia. These were now in a most flour- ishing state, and it was a continual delight to the Archbishop to find the people for

whose benefit they were established, availing them- selves of the means of conducing to their own comfort and well-being by the means of these foundations.

The orphanage for boys was at this time sadly in need of some reforms, which the Archbishop was glad to undertake. Having on one of his visits to the charitable institutions in Belgium witnessed the very interesting and profitable instruction in manual training and agricultural pursuits given in a school in charge of the Brothers of Mercy, he decided to invite a colony of these religious to Perugia to introduce their course of study in the Boys' Orphan Asylum. This request was complied with, and soon the little waifs were being taught the useful and healthful branches of soil culture and the manufacturing arts. Archbishop Pecci had the happiness of witness- ing the success of his endeavors to make the boys of this establish- ment proficient in industrial pursuits, and how they were continually sought after by the highest class of trained artisans and masters in the field of applied



arts.

The Hospital della Misericordia, founded in 1305, by Bishop Montemelini, had become an object of much criticism and dissatisfaction to the people on account of the evils which had crept into its governing body. Established for the succor of the infirm poor, it had, up to the beginning of the nineteenth century, fulfilled its aims, but after that it lost its charitable character and became an asylum for private gain. The citizens, seeing this, withdrew their support, and the visiting authority of the Bishop ceased. Archbishop Pecci, becoming aware of the state of affairs, took it upon himself to alter these conditions and went in person to the hospital to make inquiries about the situation. His tactful and conciliatory methods in his interview with the authorities were such that they cordially invited him to assume full direction of the institution. In this way the

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spiritual and temporal interests of the hospital were taken care of and the charity once more appealed to the people of the city.

## TUTELARY CONGREGATION OF HOLY PLACES

The Archbishop had been most successful in bringing about an understanding as to the visitations of the spiritual head of the diocese to several confraternities which had hitherto deemed themselves altogether exempt from episcopal investigation. In order to bring these bodies into line with the other Church societies the Archbishop carried on a very diplomatic correspondence with the leaders, who had defied his predecessor. By a decree of the Sacred Congregation of the Council, August 26, 1854, it was decided that there had been no exemption of the confraternities concerned, and once more the members came under Church regulations. This accomplished,

Pecci desired to give the action permanency, as also to extend its effects. For this purpose he formed the Tutelary Congregation of Holy Places, composed of prominent laymen and clergymen, whose duty it was to visit pious houses and institutions and assist the Bishop in governing and protecting them. This action was approved by the other Bishops of Italy, who soon adopted it into their dioceses, thus bringing the priesthood and laity into closer relations with each other in charitable work.

Three years after his accession to the See of Perugia, Archbishop Pecci began the work of restoring the Churches which had suffered from the attacks of invading vandals. He began by ordering a new marble pavement in the cathedral, much to the delight of the Perugians who loved, better than any other earthly possession, their Duomo. He prescribed the most careful attention to the rules of the ritual, and insisted upon the most beautiful and expensive vestments and ornamentations in the Church service. Nothing was deemed too good for

the celebration of the Divine service, and in

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consequence of this order the ceremonies on great occasions in Perugian Churches surpassed in magnificence those of any Church in Italy outside of Rome.

The Archbishop made a noted reform in the introduction of the ancient Gregorian music into the service of the Church. The executive ability of Archbishop Pecci was ever the admiration of those associated with him during his episcopate at Perugia, and his business acumen was quite as conspicuous as his governing faculties. The finances of the Church were systematized and conducted on business methods. He personally drew up a form for the financial department of all colleges and communities, and issued laws for the guidance of confraternities and other associations

affiliated with the Church, which were both practical and beneficial. Meanwhile his own private life was, amid all these conflicting duties, one of extreme simplicity and rigorous self-denial. He rose early, celebrated his daily mass and read most of his office before the rest of the world was awake. His official duties claimed his attention then till the hour of noon, when a light repast was taken. Literary studies and the administration of the seminary and other institutions occupied his attention till it was dinner time, when he partook of the only full meal of the day. He was abstemious to a fault, never indulging in the slightest gratification of appetite, and, although seemingly frail and in need of wholesome foods, he fasted and abstained continually. His hour for retiring both summer and winter was ten o'clock. This methodical life enabled him to accomplish an extraordinary amount of work, and he never neglected any duty however trivial pertaining to his office.

## CHAPTER XII

### LABORS IN BEHALF OF THE CLERGY

THE scenes of revolt and injustice which Archbishop Pecci had witnessed in Rome immediately following the proclamation of the Amnesty Act of Pope Pius IX., had prepared him to expect at least a partial repetition of the riotous proceedings in Perugia, and he was not disappointed. Though not so flagrant, yet the violations of law and the offenses against individual rights were such as to enkindle in the hearts of good citizens fears for personal and official safety. The spirit of unrest was abroad, the revolutionary fever was spreading throughout not only the cities but the country districts of Umbria, and it required the combined vigilance and determined policy of both spiritual and civil governors to stamp out the evil even in part.

Archbishop Pecci realized better than anyone else in Perugia the situation at home and abroad. His

diplomatic career at the court of Belgium had brought him into direct contact with the representatives of the different countries of Europe, and he had learned from the tenor of their remarks the exact opinions of the monarchs whom they represented, who were all more or less jealous of the power and influence exerted by the Papal See over the people of Italy. He had definite knowledge of the motives which actuated the agents of the different governments, and he had come to realize that these men were simply tools in the hands of unprincipled masters.

## PREPARING TO MEET OPPOSITION

When it became his duty to harmonize the affairs of Church and state within his jurisdiction Archbishop Pecci was able by virtue of

this knowledge to act with discretion and prudence. He desired to have affairs move smoothly and without friction, and to this end he labored continuously, expending much thought and time on the effort. He determined that, if the impending storm should break upon Perugia, the people must be encouraged to meet the disaster bravely and with all their powers of resistance.

He made it his first care to insure a strictly conscientious, earnest and zealous apostolate of the priesthood, whose members could at all times present to the people the perfection of virtuous living. He aimed to build up in his diocese a colony of priests whose lives would reflect the spirit and teachings of the Master, to whom the people could look up with reverence. Not only sanctity, but deep learning should characterize them. In order, therefore, to provide for this fundamental training, he established periodical retreats or spiritual exercises, arranging them for



different times to suit the convenience of every class of the clergy. Pastors, confessors, rectors of colleges, and those priests whose care it was simply to visit the sick and say their daily mass and office, all found special hours and exercises arranged for them by the Archbishop. He prescribed monthly conferences for the discussion of questions which came under the head of moral theology. He invited their cooperation in pushing forward philanthropic and charitable undertakings. Throughout the whole of his episcopate he urged the necessity for exceptional sanctity and superior intellectual attainments for those dedicated to the service of the Church.

He addressed to the clergy a number of letters containing suggestions for the attainment of a high degree of holiness, and the best means for the proper guidance of their various flocks. He urged them to be brave and steadfast amid threatening surroundings, and never to swerve from the path of duty. In one of these messages he says:

"At all times it is the sacred duty of the man who dedicates his

THE ANNUNCIATION.

THE ANGEL APPEARED TO MARY, A VIRGIN OF NAZARETH, WHO WAS ESPOUSED TO A CARPENTER. JOSEPH BY NAME, THAT SHE HAD FOUND FAVOR WITH GOD, AND SHOULD BEAR A SON WHOSE NAME SHOULD BE JESUS. AND MARY SAID, "BEHOLD THE HAND-MAID OF THE LORD, BE IT DONE UNTO ME ACCORDING TO THY WORD:'

THUS THE GREATEST OF ALL MYSTERIES WAS ACCOMPLISHED, AND THE PROPHECY FULFILLED'FOR HENCE-FORTH ALL GENERATIONS SHALL CALL ME BLESSED"

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## HALL OF THE CONCEPTION— VATICAN

This beautiful hall was named by Pius IX. after the "Definition of the Dogma of the Immaculate Conception." The famous painting seen to the left, painted by Podesti, represents the Pope in the act of declaring the Blessed Virgin "Immaculate." To the right is the painting known as "The Dispute of the Dogma of the Immaculate Conception," by the same artist.

Most Rev. Joseph Thomas Duhamel, D.D.  
(Archbishop of Ottawa).

Most Rev.. Dennis O'Connor, C.S.B., D.D. (  
Archbishop of Toronto).

Most Rev. Paul Bruchesi, D.D. (Archbishop of

Montreal).

Most Rev. Cornelius O'Brien, D.1 (Archbishop of Halifax).

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life to the sanctuary to make himself the living and visible mirror of good example; but this is supremely necessary when social commotions place God's minister on rough and slippery ground where he may meet at every step snares and pitfalls."

Again he writes advising that they should devote much of their leisure to learning.

"In our day," he says, "it is strictly the charge of the priest to defend doctrine assailed, morality perverted, justice ignored. He must stand like a wall of brass in the path of inundating error and heresy spreading like a pestilence."

Again his words point out the path to be followed by those intrusted with the care of immortal souls:

"The moral conduct of the priest is the mirror into which the people look for a model for their own demeanor. . . . Every shadow, every stain is remarked by the vulgar eye, and the mere shadow is enough to make the people lose their esteem of priestly worth. . . . It is impossible that a priest who lays himself open to such reproaches or suspicions, who has the name of being self-indulgent, interested, and of irregular life, should give forth that fragrance of a pure life, 'that sweet odor of Christ,' which witnesses to our worth and to our doctrine as well in the estimation of those who are saved as in that of those who perish."

"Behold," he says in concluding, "the path which, according to my judgment, should be followed by the clergy in our age. This path will lead them to the sure attainment of the two great means which the Divine Master declares to be indispensable in our holy ministry — holiness and knowledge. Let

every priest be by his example a pure and brilliant light, let him be by his teaching the salt of the earth, and no difficulties can prevent his fulfilling his ministry of repara- tion."

. On still another occasion he explains to his priests how trials and tribulations tend to purify men's souls:

#### i 4 6 LABORS IN BEHALF OF THE CLERGY

"No matter how much difficulties and dangers multiply in our path from day to day, " he says,"a true and fervent priest must not on that account lose his way, nor fail to perform his duties, nor pause from the fulfillment of his spiritual mission for the welfare and salva- tion of the human family and the maintenance of that holy religion of which he is the herald and minister. For it is in labors and trials that priestly virtue waxes strong and gets purified; the blessed and all-restoring action of his divine

ministry shines forth more resplendently in times of great need and amid social revolutions and transformations."

## ARCHBISHOP PECCI'S METHOD OF CORRECTION

One of the most disagreeable duties which awaited Archbishop Pecci's attention was that of administering discipline to several refractory priests who had placed themselves in antagonism to the constituted authorities, and who absolutely refused to yield obedience to the Church laws. These cases were taken up individually, and in each instance the correction was made in such kindly spirit and with so much tact that the subject of the reproof was brought back into the fold of dutiful priests.

One instance of the Archbishop's unique method of bestowing correction is told by one of his biographers, which we quote for our readers:



"A certain priest in one of the rural districts of Umbria was accustomed to absent himself from his post of duty from Monday until Saturday, when he would come to town, say mass on Sunday morning, then leave the parish for the rest of the week in charge of an old, infirm priest. Hearing this the Archbishop decided to go in person and investigate the rumor. He arrived at the Church just as the old priest was about to commence mass. Robing himself in the clerical vestments found in the sanctuary, the Archbishop ascended the altar and began to celebrate mass, greatly to the surprise of the

## LABORS IN BEHALF OF THE CLERGY 147

assistant who did not recognize him. At the conclusion of the mass he preached a touching sermon to the delight of the congregation, and after disrobing and making his thanksgiving he returned to Perugia without disclosing his identity. The

following Sunday, upon the return of the pastor, the incident was related to him, whereupon he asked for a description of the stranger. This being given, he immediately concluded that it was none other than the Archbishop himself. He hastened to the episcopal residence, begged an interview with the Archbishop, and expressed to him his sorrow for the neglect of duty in the past, and pleaded forgiveness. The Archbishop condoned the offense, administered a mild rebuke and sent the pastor on his way with words of encouragement, after assurances of his future attention to the duties which he owed the souls in his charge."

## THE BURDEN OF MILITARY SERVICE

The priesthood of Umbria had, through the diabolical machination of the revolutionary party, suffered almost irremediable injury, and the country stood in great danger of experiencing a dearth of pastors and spiritual advisers. The banishment and suppression of the monastic orders, such as the Capuchins of Todi, the

Reformed Franciscans of Cassa, of the Observantines and others, without any judicial process and under military escort, left the ranks of the priesthood depleted. Then the conscription laws, which compelled the young men of eligible age to years of service in the army, fell heaviest on those who were best fitted for the career of the priest- hood, thus cutting off the visible supply of aspirants for the pastorate of the parishes. These things stirred Archbishop Pecci to enter a determined protest against these injustices, and he issued a circular to the clergy, pointing out the dangers which would result from the working of the laws, and urging them to make an appeal to the people of the diocese to raise a fund for purchasing the freedom of

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such poor young clerics as wished to devote their lives to the priest- hood. He stated in this circular

that from 1859 to 1869 there were thirty more deaths than ordinations in his diocese.

"It is easy to see from this moment forward," he says, "that the burden of military service must inevitably fall on all young men who have devoted themselves to the clerical career. We are deeply saddened by this; we are tortured by the thought that so many parishes will ask us for pastors, while we shall have none to give them; that so many pious congregations will ask for Christian instruction and the comfort of the sacraments, and that no one will be found to minister to them; and that such a state of things continuing, there is nothing to prevent religion from dying out in these country places for the very lack of hands to cultivate it."

## APPEAL FOR FUNDS

Continuing he says of the propriety of making the appeal:

"This work is eminently religious and charitable. . . Even considered in its social aspect it has a value and an importance that are unquestionable. For there can be no doubt but that the lack of priests would seriously injure the religious and moral culture of the people on which depend order, tranquillity and the well-being of the entire community. We expect, therefore, no one among sincere Catholics, no matter how straitened and burdened financially, will refuse to do what he can and what piety and religion suggest. Above all, we trust to the zeal and solicitude of our clergy."

He appointed a commission to execute the work of raising this fund, and wrote a letter to his priests asking them to aid and facilitate in every way the commission. He writes:

"I know the straits to which the clergy have been reduced, but I also know the spirit of sacrifice and charity which animates them. Christian charity does not, and should not, know what difficulty is in a work, especially such as the present, which aims

at keeping off the

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pitiless axe with which they strike at the roots of our young trees in the nursery of the Church. ... If we see lay societies of mutual help making such strenuous efforts to succeed in their purpose, how can we help making equal efforts to rescue so many young men who were being educated and trained for the priesthood, and who are dragged away to the ranks of the army and the exercises of a military camp? If the good work we have taken in hand should not succeed then we may be sure that the education of the priesthood and the seminaries will be given up altogether."

The commission had the pleasure of meeting with a most cordial response to their solicitations from the Perugians, who, above all things, deplored the conscription of their best young men, and who gave

to the fund what they could spare from their revenues.

## THE CONSCRIPTION LAWS

A remonstrance drawn up by Cardinal Pecci and sent to the king against the conscription laws being enforced upon young men desir- ing to enter the priesthood is extant, which explains in detail the great disaster which was threatened the Church in the exactment of the decree. He wrote to the king:

"Sire: — With souls deeply grieved we come once more to bring before your Majesty our respectful but serious complaints about the evils which are heaped unceasingly on the Churches given us to gov- ern. We are willing to hope that our voices may yet be listened to, and that justice may be done. During each of the last four years we have raised our voices with increasing frequency, and have given utterance to the grief of our holy religion, afflicted and oppressed in so many ways, — by the setting aside of ecclesiastical

immunities; by depriving her ministers of the necessary means of subsistence; by preventing all free intercourse between the Head of the Church and the pastors and people, by withdrawing from all dependence on the Bishops both schools and institutions of piety which these same Bish-

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ops had themselves founded, or which had been placed under their care and government by the pious founders; by profaning or even destroying the sacred temples; by expelling from their homes the religious orders, and by so many other acts which it would be too long and too sad to enumerate.

"The fact that no heed whatever was paid to our complaints would have induced us to remain silent, contenting ourselves hence- forward with lamentations and prayers; but a new wrong which is about to be committed against the Church,



compels us to have recourse to your Majesty, and to unite our voice to that of our flocks.

"Very limited as is at present the number of young clerical students who may at the request of their Bishops be exempted from military conscription, nevertheless, by a new law it is proposed to annul all these exemptions — a measure which would go very near extinguishing altogether the priestly ministry. They allege, to excuse this law, the singular pretext that all citizens are equally obliged to support the burdens of the state, no matter how these may happen to be felt. But without desiring to recall to mind here how little this reason availed to save the clergy in other cases, where they were made the subject of injurious and odious exceptions, we must press upon your consideration, that the choice of her ministers was not imposed upon the Church by any human law, but that it is a sacred right which comes to her from her Divine Founder. Wherefore, instead of suppressing such right it should in no wise be either restricted or diminished. . . .

". . . If the holy ministry could be abolished the Church would be destroyed, and this was exactly what Julian the apostate vainly attempted to accomplish, by commanding that all the subjects of the empire, without any distinction whatever, should be compelled to bear arms. . . . This tyrannical law was soon repealed by Valentinian, who, like the great Constantine, recognized the right of the Church to choose freely her own ministers. . . .

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"We shall not stop hereto recall to your mind, sire, what long and important studies are necessary, besides the qualities of the heart, to enable young ecclesiastics to be thoroughly prepared for their most important functions — studies which usually have to be made at the very age when young men are called away by the conscription law. Hence it is that it would be almost impossible for a young

man, even if he should during this long term of military service keep his soul pure and not lose, amid so many obstacles and seductions, the spirit of his vocation, to afterward undergo a long training preparatory to entering the sanctuary. . . . The life of a cleric is incompatible with that of a soldier. . . .

". . . Whether it come from the pursuit of temporal interests, or from bad education, or from the little respect paid in our day to the priestly character, the greater number of candidates for the ministry come, in our times, from poor families, and they have only the means to persevere in and follow out their vocation given them by their Bishops. And these means are so restricted that we often see, with a grief to our fatherly hearts, young men very dear to us taken away from study in the midst of their course. . . .

"We are only allowed to purchase the exemption of one student for every twenty thousand inhabitants, and so these men are forced into a profession

entirely opposed to their character and wishes. In the grief of our souls we could not persuade ourselves that, with all we hear about individual liberty, such liberty should not be allowed in the most serious affair with which man has to deal in this life — the choice of his own profession and full liberty to consecrate himself to God."

## RELIEF FUNDS FOR AGED AND INFIRM

Another good work suggested by Archbishop Pecci was that of raising a relief fund for the maintenance of aged and infirm priests. Italy had many good priests within her borders who, in their early

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life, had left homes of luxury and refinement to enter the priesthood, and who had far into old age labored arduously in the vineyard of the Master. Now in their decline, through the confiscation and

sup- pression laws, they had no means of support, nor of decent livelihood. To remedy this evil the Archbishop made another appeal to the laity, and organized a sodality, whose object would be to take care of aged and infirm priests. This was called the "Pious Union of St. Joachim for Needy Ecclesiastics." The members each paid into the fund annually the sum of one dollar, and regular voluntary contribu- tions from charitably disposed Perugians, as well as larger benefac- tions from wealthy patrons, made up an amount which helped to provide relief for the priests who had been stripped of their patri- mony by an unfeeling government, and left helpless in their old age. On March 5, 1863, King Victor Emmanuel published an edict making it imperative upon all the Church authorities to submit to the civil authorities the names of all appointees to clerical positions, and which declared that no legal right to such a position would be valid until the same should receive the royal placet or exequatur. In the edict the Holy See is referred to as a foreign power, a fact which shows plainly the desire of the

revolutionary party to annihilate the pontifical rule in Italy. The Bishops of Umbria with their Archbishop, then Cardinal, at their head expressed their indignation at the bold usurpation of ecclesiastical power, and Cardinal Pecci personally drew up a strong, vigorous remonstrance at the act, to which his own and his Bishops' signatures were attached, and sent it to the king.

## THE RIGHT OF ROYAL PLACET

For eleven centuries the Holy See had been the supreme power in these very provinces, not only in Church but in civil affairs. The right of royal placet had, in several instances, been granted' to certain sovereigns by the Holy See in reward for some extraordinary favor or service rendered to the Christian world. In some kingdoms the

right had been claimed by the monarchs, but the protest of the Church was always entered against such usurpation of power. In the concordats with the Holy See, the kingdom of Sardinia, and the dukedom of Savoy, the nature of the right of placet was explicitly affirmed as being a favor of the spiritual power through the Papacy. The document issued by the Cardinal-Archbishop upheld the supreme rights of God and His Church, as opposed to the pretensions and claims of the secular government. He says:

"Such a pretension can in no wise be made by a government which is, and would continue, Catholic. Mayhap the divine commission given to Peter and his successors to feed the whole Christian flock, to loose and bind upon earth, had annexed to it the condition that they should begin by obtaining the placet or consent of the powers of this world. And the divine mission imposed upon the Apostles to preach to all nations and to instruct them in the divine commandments was, perchance, subordinated to the good pleasure and the

restrictions of the civil magistrates.

"Far from it. Peter and the Apostles, and so many other illustrious pastors following their example, struggled and endured martyrdom for no other reason than that they proclaimed the new law of Christ, no matter how rigorously forbidden by the world, in spite of the prohibitions and persecutions of mere human politicians. The independence of the power divinely intrusted to the visible Head of religion, and to the other lawful pastors for the spiritual government of the Christian society has its origin from God; whosoever attacks or ignores it denies the work of God in founding and organizing His Church. To impose impediments or put restraints such as those in question on the exercise of this power, is just to place a human institution above the divine and to make an earthly power the judge and reformer of a divine commission. . . .

". . . Modern theorists will not, or know not, how to distinguish the two well-defined paths along which, by divine ordinance, both the



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civil and the ecclesiastical powers have to travel towards the end assigned to each respectively. The modern theory will have the much desired harmony between Church and state considered as a right of inspection (on the part of the latter), whereas this harmony is only greatly recommended for the sake of the reciprocal advantage of the respective subjects of both societies. It thus transforms into a legal patronage and mastery — the obligation which each power is under towards the other, of assisting and protecting it in order that each society may fully enjoy its due proportion of utility. Hence it is that instead of affirming the originary independence and superiority of the spiritual power people endeavored to make of the Church a ward and servant of temporal monarchies."

The communication then explains the origin of the placet or exequahir, and proceeds to point out the

absurdity of viewing the Holy See as a foreign power. It continues:

"For these dioceses of Umbria a comparison with the past is too eloquent not to convince anyone that the passage from a condition of perfect religious liberty to that of registration and bondage to the state is not only a novelty, but a novelty all too real and baneful.

"Is it not a novelty, a novelty in principle, to consider the authority which the Supreme Head of the Church exercises in the midst of the Catholic fold, as a foreign authority? Is it not a novelty that lay officials should intrude themselves as spies and judges of the spiritual relations between the faithful and their pastors, and of what it is expedient to do or to permit for the protection and the increase of religion?

"Is it not a novelty to give to a single functionary of the treasury the authority to inquire into all ecclesiastical pensions, to receive all opposing

documents, to judge appeals, to incite people to refuse, and to confiscate the documents or petitions relating to the refusal?

"Is it not a novelty, in giving the exequatur to revenues for sacred functions, to seek at the same time to fulfill financial transactions,

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imposing on ecclesiastical bodies which have no legal existence, the obligation to convert their property into bonds of the state?"

The Cardinal continues to arraign the government for the unheard of abuses heaped upon an innocent and zealous hierarchy, and enters emphatic protest upon further encroachment of Church rights:

"It is painful to think of it, deplorable to have to say it! The collation of ecclesiastical livings, trammelled by the governmental placet, appeared

to people to have been changed into a monopoly of political interests, and into a focus of hateful undertakings against the Supreme Pontificate and the Church. To prevent the installation in the charges obtained by them, of hard-working and blameless priests who had received canonical investiture and the approbation of their Bishops, men were found to pry into the secret thoughts of the candidates, to have recourse to a systematic distrust of them and the theories current about suspected persons; they opened the door to secret denunciations and to low party intrigues. At the same time all kinds of favors are showered on disobedient and worldly-minded priests; such obtain charges, honors, pensions, assigned to them most frequently at the expense of the revenues of the Church as a reward for having turned their backs upon her. There has been no lack of official encomiums and encouragements given to certain clerical factions, who, led away by ambition, by self-interest, or false liberty, endeavored to upset in the sanctuary itself all order and discipline, and to raise there the flag of emancipation and schism.

Abundant subsidies were bestowed on suspended priests. . . . Generous presents were set apart for the benefit of unruly priests at the expense of the clerical fund and against the spirit of its founders, while so many cenobites and nuns stripped of their own lawful patrimony had not wherewith to buy their daily bread."

In conclusion the Cardinal continues:

"The fact is that here the assent of the civil authority is necessary

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for the execution of every episcopal act, every ecclesiastical arrangement which does not rigorously regard the interior conscience.

"Here you find proscribed all interference of the Bishop with instruction and education, even such as is moral and religious, whether in schools or in

boarding-houses, in hospitals and asylums, and that, in spite of the formal requirements of the testaments of founders and of the conditions imposed by the foundations.

"Our hearts will not permit us to continue this painful enumeration. . . . When the Church is thus ill-treated in a Catholic country it is easy to conjecture what ruinous results follow for the religious interests of a people. We hope that our words may not be altogether without fruit, if your Majesty will only weigh the importance of the subject with which the remonstrance deals, in the same balance in which you weigh your duties as a Catholic sovereign."

## LITTLE EFFECT ON THE KING

These pleadings of the Archbishop had no effect upon the adamant heart of Italy's ruler, who allowed this appeal, with numerous others, to pass unacknowledged. There were nine of these documents signed by the Cardinal, and nine others

bearing the signatures of his associate Bishops forwarded to the king.

The sequestration of valuable Church property, and its appropriation to state uses, followed by the conversion of private moneys into state bonds, wrought untold misery upon the victims of this oppression. In order to relieve the worthy indigent poor, Cardinal Pecci spent his own salary, but this also was seized and only a pittance allowed him for his maintenance.

There was one class of men in this revolutionary movement who caused intense grief to the Cardinal. These were known as patriot priests, — a class of men who early in their career had entered the ministry, but later found the restrictions imposed by the duties of their office disagreeable and a barrier to their worldly ambition or

the gratification of their passions. These eagerly availed themselves of the general unrest and social disorders to array themselves on the side of the government and commit gross improprieties against the established Church laws and discipline. Some of them had, even while holding office within the pale of the Church, been guilty of crimes of public notoriety, and when correction after repeated offenses proved unavailing, they were condemned to suspension and some to excommunication. These were among the most formidable and aggressive antagonists to the Cardinal and the papal power. Several of these attained considerable prominence in Europe and America by their public abjuration of the power of the Holy See.

## IN BEHALF OF THE CAMALDOLESE MONKS

The possession of the religious houses by the Piedmontese soldiers, after the occupation of Perugia by the government troops, was wantonly outrageous, but when these vulgar, uncouth bands



sacrilegiously defaced the beautiful frescoes and decorations left by the masters of art, the desecration was unpardonable. The ancient Benedictine Monastery and Church of San Pietro Cassinese, one of the most beautiful and artistic of Italy's many monastic houses, suffered irreparable injury from these devastators. The more remote cloisters which adorned the almost inaccessible heights of the Apenine peaks, whence was dispensed hospitality to tourists and the necessary means of sustenance to the poor and needy, were not spared; and when the Camaldolese monks of Monte Corona were ousted from their home the heart of Cardinal Pecci burst forth in pity, and he indignantly demanded that simple justice be done these holy, industrious men who had by their labors made the bleak mountain peak of Corona to "blossom as the rose." The text of his protest is as follows:

"The case," he says, "which now happens under my eyes touches the hermit-congregation of Camaldolese monks, situated at Monte

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Corona. These virtuous recluses to whom an illustrious ancestor of your Majesty, Charles Emmanuel, duke of Savoy, at the solicitation of the venerable Father Alexander di Ceve, gave an honorable abode in his states about the close of 1601, are now made the object of ignoble and rancorous calumnies. . . . Dispersed within the space of eight days, they were compelled to tear themselves away from the famous sanctuary which they had themselves founded.

"Men of stainless life, of unbounded popularity among our country folk, whom solitude, silence and prayer separated from all worldly pursuits, were accused of mixing up with politics. Men whom the world never saw coming down from the lonely peak of their inaccessible mountain except when the offices of brotherly charity compelled them, and whose convent was the refuge of the

pilgrim, the infirm and the needy, — these were held up as persons who imperilled the interests of the nation! . . .

"Even though they had been allowed the time and facility to justify themselves, the testimonies in their favor and intercessions, though never so numerous, availed not to clear them. Nor were the members of the municipal councils allowed to give any expression to their opinion in their favor. They are already undergoing the hard lot to which inexorable fate condemns them, in spite of the temperate restrictions of your royal decree. So in the era of Italian suppressions they are condemned to endure the extremity of misfortune from which, under the foreign domination of the French, by an honorable exception, was saved the sacred hermit-monastery of Monte Corona, as our history testifies. . . .

'Thus, oh, sire, every temperate precaution taken by your Majesty was frustrated, the very will of the sovereign was defeated, by the disloyalty with

which the law was executed. And thus the fate of so many most worthy religious persons comes to be decided by the harsh and oppressive measures of your commissioners. For, besides the fact that this oppression has not been so exercised in the other

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provinces, these measures are too manifestly in opposition to the rights of religion and the social order.

". . . In denouncing these incidents to your Majesty I cannot help allowing to overflow, in words of lamentation, the bitter grief which tortures the soul of a Bishop at the sight of the repeated shameful outrages committed against these venerable rights of the Church, and at the pitiful condition to which the interests of religion are daily brought in our midst.

"The decree admits that religion is inseparable from a wise instruction and education. But then it excludes in the most absolute manner the direction and superintendence of the religious authority from the institutions in which youth is instructed and educated, and substitutes for it privately that of the government.

"It is easy to measure the scope and consequences of this measure. By it you violate the constitutional right of the Church; you alter the solemn agreements which accompanied the erection of these institutions; you violate and set aside the last will and testament of the generous benefactors who founded them and endowed them on such formal conditions; you ignore the origin of these foundations and the property of the Church in those which, under her direct auspices and with her own substance and means, she called into existence.

"See yourself, sire, if I have not good reason to protest against all this, and in my position of a Bishop and a guardian of the sacred interests of the

Church, I cannot help expressing my formal reprobation and the profound sorrow these measures have caused me."

## SUPPRESSING THE MONASTERIES OF UMBRIA

The fact that, in Piedmont some years before, the protests of the Bishops were followed by long terms of imprisonment and in some cases perpetual exile, did not deter Cardinal Pecci from thundering forth his denunciation of these infamous outrages. He hardly expected that they would avail, to any appreciable extent, still he felt

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that the injustice was so gross that for him to remain silent would be criminal. He not only wrote but gave expression to his feelings whenever the opportunity offered, and more than all he prayed

inces- santly that the trespassers might come to a realization of their responsibility, and make amends to the Church. But in this he was mistaken. While he was holding conferences with his Bishops for the purpose of ameliorating the condition of the people at large, another and more aggressive attack was made on the Church. In the autumn of the same year a decree was promulgated, suppressing the monas- teries of Umbria, and dispersing the numbers of professed relig- ious throughout the country. Their magnificent properties were confiscated and appropriated to the use of the marauders, and their valuable store-houses of art treasures plundered. These consecrated abodes of virtue, of piety and learning were ruthlessly despoiled of their sacred character, and given up to the riotous feastings of the unprincipled Italian troops. The monks and nuns, who for so many generations had dispensed hospitality to the poor and homeless, who had ever been at the call of the dejected and infirm, and who had heroically nursed the people in times of pestilence and famine, now found themselves at the

mercy of an unkind, unfeeling world. Possessing nothing individually, they went forth as beggars from the cloisters which their lawful patrimony had helped build up. No pen can depict the sorrow of these self-denying men and women at being obliged to forsake their sanctuaries, where art, science and literature flourished, and were preserved for generations. This last blow was the crowning sorrow of Cardinal Pecci's life as spiritual guide of Perugia. Again he wrote the commissary, asking that if not total redress were given at least moderation should be employed in the carrying out of the decree.

"The decree published by your royal commissariat," he writes, 4 . . . suppressing the monastic families, together with many other institutions, fills to overflowing the cup of bitterness held to the lips



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THE MOST REV. P. A. FEEHAN, D.D.

Late Archbishop of Chicago.

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of all the Bishops of Umbria. This decree, starting from considerations as false as they are insulting to the clergy, evidently aims at wounding religion and social justice itself.

"It is a Catholic maxim that it appertains solely to the Supreme Authority of the Church to found and approve religious orders; nor, independently of that same authority, may any temporal power order even their partial dissolution or suppression. How

can you juridically justify the spoliation and confiscation of properties already sacred both by their nature and destination, the right to possess which and the inviolability of which are guaranteed by all natural reason and positive social law?

"Then this spoliation is accomplished in the name of a Catholic government — of a government which, a few days before this decree, had been obliged to acknowledge and confess in an official act that the ecclesiastical nature of property does not in any way weaken the right of possession.

"You put in force for these provinces of Umbria by an exceptional measure the modern Sardinian legislation, which called forth the censure and opposition of Catholic sentiment, and met with the loudest remonstrance throughout the Piedmontese kingdom, — a legislation afterwards formally condemned by the Supreme Head of our religion, in his consistorial allocution of July 26, 1855. And, moreover, these laws come to be applied

here with a harshness and a sweeping extension, all the greater that the religious corporations suppressed are more numerous, and that the poor religious are nowhere allowed to remain in their cloisters.

"Wherefore, seeing all this, Mr. Commissary, I cannot refrain from complaining and from condemning with pastoral liberty the decree itself in all its parts."

The awful destitution engendered among the religious orders and secular clergy by the passing of the restriction laws in 1860 in Umbria, laws founded upon the famous Siccardi laws passed in Piedmont in

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1848, gave occasion for another protest from Cardinal Pecci to the king, Victor Emmanuel.

Consequent upon the edict of the royal commissary, the ecclesiastical courts were abolished, the sacred characters of the institutions were destroyed and all immunities perverted to the use of the state; finally, all control by the ecclesiastical powers over education of every grade was withdrawn, and the Umbrian province was in the gloom of religious darkness.

Then did the voice of Pecci rise amid the surrounding storm, and two days after the issuance of the final edict, September 30, he wrote to the commissary who had authorized the overturning of so many time-honored institutions:

"If your first decree," he says, "deprives the Church of the power to judge her own ministers, the second forbids her in a great measure to fulfill her mission of preaching truth and instructing the people. This is a mission which she has received, not from man, but from God, — a mission which, extending to all nations of the earth, should much the more fully have its free exercise in a Catholic

community through the instruction of youth."

## CHAPTER XIII.

### THE PAPACY— ITS TRIALS, J8484850

AS EARLY as the time of Constantine the Popes seem to have <sup>^</sup>\*• possessed certain temporal possessions in the shape of principalities in the neighborhood of Rome. After the removal of the seat of empire to Constantinople their position began to increase in temporal importance, and they soon became the representatives of western civilization. The people came to be almost wholly dependent upon the Popes for protection, against both the rapacity of their own rulers and the inroads of barbarians. The introduction by the Roman Pontiffs of popular elections for the civil positions endeared them to the masses, and their heroic resistance to the barbarous Lombards rendered them virtually the rulers of Italy.

Never did a temporal dynasty arise by means so just, and never was temporal power so well deserved. The exarch of the eastern empire, in Rome, became weaker and weaker, and soon ceased altogether to make the slightest showing of resistance to the enemies by which Rome was surrounded; and the paternal duties, if not the power of government, were in the hands of Pope Zachary, who succeeded Gregory III. He drove the Lombards out of Italy, restored the exarch to power, and recaptured the cities which had fallen into the hands of the barbarians. On Zachary's death the Lombards made a fresh invasion, and Pope Stephen III. called to his assistance Pepin, king of the Franks. The latter, after driving out the invaders and recovering all the cities, gave to the Pope, who alone was able and willing to protect them, the cities of the exarchate of Ravenna;

among them Rimini, Pesaro, Fano, Sinigaglia, Ancona, and seven-

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teen other cities on the Adriatic. This was the beginning of the temporal sovereignty of the Popes. Their power was confirmed by Charlemagne in 800, and an important addition was made to their possessions by Countess Matilda, of Tuscany, Parma, Modena and Mantua, who granted all her territories to Pope Gregory III. These possessions were ever disputed by the emperors of Germany, who claimed that the Popes, having obtained their temporalities from them, were their vassals. Innocent III. ascended the throne of St. Peter in 1198, and under his reign the temporal power became entirely independent.

### REMOVAL TO AVIGNON, FRANCE

After this the principal enemies of the papacy were its own sub- jects, the feudal nobles who oppressed the people and became jealous of the

resistance which the Popes continually offered to their rapacity. The disorders created by these nobles at last compelled the Pontiffs to remove to Avignon, France, in 1309, where they remained sixty-nine years, returning in 1378. During their absence the most terrible confusion, bloodshed and anarchy prevailed. In 1431 Eugenius IV. was driven out by a popular insurrection, which afterwards subsided, and in 1447 he returned. Clement VII. was made a prisoner by the Constable de Bourbon in 1527, and remained in bondage seven months. The Popes were not disturbed in the possession of their temporalities from the time of their return until Bonaparte dethroned Pius VII., carrying him a captive to France.

Pius VII. was restored by the allied powers in 1814, after the French emperor's fall, where he enjoyed quiet during the rest of his reign.

Since Pius VII.'s time, the Popes were permitted to exercise a comparatively peaceful reign in their



temporalities until Pius IX. was elected to succeed Gregory XVI. It was at the beginning of Pius IX.'s Pontificate that the first attempt was made by the ene-

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mies of the power to deprive the Popes of their temporal possessions, including the city of Rome. The above occurrence transpired while Archbishop Pecci was in the See of Perugia, causing the v great Churchman's voice to be frequently heard in protest; hence it is deemed proper to give briefly a statement of the entire events preceding, accompanying and following this usurpation of the temporal power of the Holy See in 1848.

## EARLY LIFE OF POPE PIUS IX.

Giovanni Maria Mastai-Ferretti, the son of Count

Jerome and the Countess Solazzi, was born in Sinigaglia, in 1792; at the age of eleven years he was placed in the College of the Scolopii, at Volterra, then celebrated throughout Italy for its comprehensive course of study and wise discipline. The youth's engaging manners, sweetness of disposition, and unusual talent combined with firmness and strength of character, soon endeared him to companions and masters alike. His intellectual attainments became so remarkable that he was singled out for several honorary favors.

Although suffering some from epilepsy, in the year 1809 he went to Rome, having first received tonsure, where he entered upon ecclesiastical studies in the Academy of Noble Ecclesiastics. Owing to his ill health he at first attended in the capacity of a layman, but he never allowed his hopes of eventually becoming an active ecclesiastic to escape his mind.

In 1818 Monsignore Odescalchi, then a prelate of

the papal court, invited the young Churchman to help him in giving a mission in his native province of Sinigaglia. This stay in Sinigaglia materially benefited Ferretti's health, and upon his return to Rome he secured a dispensation permitting him to be ordained subdeacon and deacon, which ceremony took place December 18, 1818. So anxious was this student to enter the priesthood that he applied for a further dispensation to be ordained priest, a request which the Holy Father granted

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upon the condition that he be always attended by another priest. Assured of the kind feeling entertained for him by the Sovereign Pontiff, Mastai-Ferretti requested a special audience with the Pope, during which he explained to the Pontiff his own belief that he could say mass without the attendance of another clergyman. The Holy Father

took him by the hand and said in a paternal tone: "Yes, we will grant you this favor, for I believe that in future you will no longer be troubled with your disease."

These words saw their fulfillment, for from the day of their utterance Mastai-Ferretti did not suffer from a relapse.

In 1823 a Canon of the Cathedral of St. James in Chili visited Rome with the purpose of securing from the Holy Father the favor of a papal representative to that remote country. Monsignore Muzi, afterwards Bishop of Castello, was deputed to go on the foreign mission, and at the suggestion of Pius VII. Mastai-Ferretti was invited to accompany the Monsignore on this service. The invitation delighted the young priest, who regarded the call as a voice from Heaven. Such a journey in those days was looked upon very much in the light of exile, and when Ferretti's mother heard of it she wrote to the secretary of state, Cardinal Gonsalvi, requesting him to cancel the appointment. Ferretti

was quite determined upon his course, how- ever, and decided to go, leaving it with God to comfort his mother.

Arrived in Chili, on their way to Santiago, they were obliged one evening to put up at a wayside inn, far from any habitation. Here they encountered an English army officer suffering from lack of care and nourishment. They assisted him to the extent of their power, and when necessity compelled their departure one of the number remained behind to nurse the sick man. This good Samaritan was Mastai-Ferretti.

## FERRETTI AS CARDINAL

On Ferretti's return to Rome, in 1825, Pope Leo XII. appointed him to the presidency of the great institution of St. Michael, and in

1827 sent him to the Episcopal See of Spoleto, the Pope's native diocese. It pleased the Sovereign Pontiff, Gregory XVI., to translate him, in the Consistory of December, 1832, from the Archbishopial See of Spoleto to the Episcopal See of Imola. In this See he was decorated with the purple, being reserved in petto, and finally proclaimed Cardinal on the 14th of December, 1840.

## FERRET ELECTED AS POPE

At Spoleto he entered upon his episcopate with the intention of bringing it to a high degree of perfection. He inaugurated, with this end in view, a series of retreats, designed to meet the exigencies of the occasion. He opened a house, where, at stated times, the clergy could repair and spend ten days in contemplation of the affairs pertaining to their salvation, and devised the best methods of directing and teaching them. While engaged in conducting these retreats for his clergy he was notified of the death of Pope Gregory XVI. The

Archbishop retired to the episcopal residence, and after the obsequies of the late Pontiff had been concluded in his cathedral he proceeded to Rome for the purpose of attending the conclave. On the 15th of June, 1846, the voting commenced; the evening of the 16th Ferretti was declared the unanimous choice of the Cardinals of the Sacred College, and on the following morning his election to the Holy See was proclaimed to the Christian world. It was in the following words, so truly characteristic of his modest and humble nature, that the newly elected Pontiff, Pius IX., announced his elevation to his brothers at Sinigaglia:

"Rome, 16th June, at V4 past 11 P.M. — The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May His most holy will be ever done! I am sensible to a certain extent, of the immense weight of such a charge, and I feel my utter incapacity, not to say the entire nullity of my powers. Cause prayers to be offered, and you

also pray for me. The conclave has lasted forty-eight hours. If the city should wish to make any public demonstration on the occasion, I request that you will take measures, — indeed I desire it, — that the whole sum so destined be applied to purposes which may be judged useful to the city by the chief magistrate and the council. As to yourselves, dear brothers, I embrace you with all my heart in Jesus Christ; and far from exulting, take pity on your brother who gives you all the Apostolic Blessing."

Never did sovereign ascend to the throne with a heart more full of love for his people, or with a more fervent desire of contributing to their welfare and happiness; and rarely, if ever, did sovereign enter upon a path so abundantly bestrewn with embarrassments and difficulties. Devoted to the Church, of which he was chosen to be the head and



protector, Pious IX. was not the less friend of rational liberty and the advocate of enlightened progress. Thoroughly acquainted with his native country, and conversant with its interests and its wants, he resolved from the first hour of his Pontificate to so use the power entrusted to him by Heaven as to remedy the existing evils.

## THE DECREE OF AMNESTY

Convinced that no attempt at reform could be successful so long as pains and penalties for former transgressions were still enforced against a considerable number of his subjects who had been connected more or less prominently with revolutionary disturbances in the reign of his predecessor, and also feeling the utmost compassion for those who suffered, whether in mind or body, Pius IX. resolved to signalize his accession to the throne by an act of grace which should shed light, as if from above, upon many sorrowing homes and despairing families. There were those who counselled the Pope to moderate

his generosity within the limits of prudence, and to have a care how he included in a general pardon many men whose past

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career was no reliable guarantee for their future loyalty. But these cautious advisers spoke to one whose soul was overflowing with love and compassion, and who yearned to embrace his entire people within the arms of a fond father. Accordingly on the 16th of July, one month after his election, Pius IX. published a decree of amnesty, granting a remission of the sentences to all subjects undergoing punishment for political offenses, with the understanding that they would make a solemn declaration in writing to fulfill in future the duties of good and faithful subjects; granting also pardon to all who had fled to foreign countries in consequence of political crimes, and also pardon to all who had taken part in any

conspiracies against the state. This noble evidence of the great heart of Pope Pius IX. was hailed with ecstasies of joy by the people, and gratitude sought expression in language of hyperbole. Even the pen, more sober and less impetuous than the tongue, became the vehicle of the most impassioned exaggerations.

Many political prisoners flocked to Rome, not content with the signing of the pledge of honor, adding of their own free accord such vows as the following:

"I swear by my head, and the heads of my children, that I will to the death be faithful to Pius IX. . . ."

"... I swear to shed every drop of my blood for Pius IX."

"... I renounce my share of Paradise if ever I betray the oath of honor which binds me to Pius IX."

LURKING ENEMIES

But amidst this frenzy of enthusiasm there were many far from being content. These were the worst enemies of true liberty with which the Pope had to deal, but they were not the only enemies. Austria, who held in her grasp some of the fairest portions of Italy, felt indignant at the attitude of Pius IX., and endeavored to kindle a new fire in the minds of the people. Wily in her counsels, powerful

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in her arms, and mighty in her resources, she was a most formidable enemy.

The king of Naples, too, viewing with jealousy the good will of the Pope, attempted to hide from his own people the knowledge of the freedom the Pope had conceded to his subjects. Nor was France believed to be altogether sincere in her profession of approval regarding the Pope's generous acts. These, as well as many other powers, looked on

with dismay, all of which added to the responsibility of Pope Pius IX.

## PERSEVERING IN MISSION OF REFORM

Yet, notwithstanding the complicated duties of his position, he boldly persevered in his mission of reform. He personally inquired into and approved the administration of the public departments; he rigorously examined into the management of hospitals, prisons and religious institutions, compelling such changes as he deemed advisable; he punished fraud and extortion, especially if practiced on the poor, with the sternest severity; he promoted employment by useful works, and stimulated industry by encouragement and reward; he introduced superior methods of collecting the public revenues, and revised the management of the finances; he remitted taxes which pressed upon the necessities of the bulk of the population, and diminished such as interfered with their comforts; he granted concessions to companies for establishing railways, and aided the introduction

of gas; he opened the public offices to deserving laymen; he permitted the establishment of a press whose freedom was guaranteed by a mild system of censorship.

To render more effective, as well as permanent, the reforms which he had introduced, he announced by a circular of the 19th of April, 1847, his intention of calling together a council, chosen by the various provinces, to assist him in his administration and give advice on matters connected with the general interests of the country.

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There were distributed about this time throughout the papal states certain printed circulars, calculated to excite apprehension as to the outcome of the Pope's work. These artfully worded statements to a certain extent inflamed the people against the Pope.

In order to check the spread of this evil, and if possible to moderate expectations, a proclamation was published in 1847 in the name of the Pope, in which his Holiness declared that he intended to persevere in his work of reform, and asked the people to support him.

## CONVENING OF THE COUNCIL OF STATE

On November 15 a council of state was convened by the Pope amid the enthusiasm of the people, who foresaw as a result of this convention great good to the Church and to the civil interests.

The arrival of the councillors from the provinces was made a day of carnival, the distinguished visitors being received with great demonstrations. After a public reception the president, Cardinal Antonelli, the vice-president, Monsignore Amici, and the twenty-four provincial deputies assembled in the throne room at the Quirinal, where they paid their homage to the Holy Father. The latter, in a reply to an address by the president,

spoke these words, which throughout were in accord with the ideas which he had at all times expressed:

"I thank you for your good intentions as regards the public welfare, I esteem them of value. It was for the public good that, since my elevation to the pontifical throne, I have, in accordance with the counsels inspired by God, accomplished all that I could; and I stand ready, with the assistance of God, to do all for the future, without retrenching in any degree the Sovereignty of the Pontificate; and inasmuch as I received it full and entire from my predecessors, so shall I transmit it to my successor. I have three million subjects as witnesses that I have hitherto accomplished much to unite my subjects and to ascertain and provide for their necessities. It was par-



ticularly to ascertain these wants and to provide better for the exigencies of the public service, that I have assembled you in a permanent council. It is to hear your opinion, to have your aid in my sovereign resolutions, asking you to remember that I shall at all times consult my conscience and confer regarding these things with my ministers and the Sacred College. Anyone who takes any other view of the functions you are called upon to fulfill will mistake materially the realization of their own Utopias, and the germ of an institution incompatible with the Pontifical Sovereignty."

His Holiness, having spoken these words with emphasis, stopped a moment, then resuming in his usual calm manner, continued:

"This warmth and those words are not addressed to any of you whose social education, Christian and civil probity, as well as the loyalty of your sentiments and the rectitude of your intentions, have been known to me since the moment I proceeded to your election. Neither do these

words apply to the majority of my subjects, for I am sure of their fidelity and their obedience. I know that the hearts of my subjects unite with mine in the love of order and of concord. But there exist, unfortunately, some persons who, having nothing to lose, love disturbance and revolt, and even abuse the concessions made to them. It is to those that my words are addressed. Let them well understand their signification. In the cooperation of the deputies I see only firm support, devoid of every personal interest. You will aid me with your wisdom to discover that which is most useful for the security of the throne and the real happiness of my subjects."

The Holy Father closed with these words:

"Proceed with the blessing of Heaven. May your labors prove faithful in results and conformable to the desires of my own heart!"

At the conclusion of the audience with the Holy Father the coun- cillors proceeded to the Vatican

amid rejoicings of the people. The streets between the Quirinal and the Vatican were ablaze with glory,

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and the air was full of martial music. Fluttering banners, emblem- atic and distinctive, glittering uniforms of infantry and cavalry added enthusiasm and helped to form one of those traditional pageants for which Rome, above all other cities, has been noted.

## GREAT DISCONTENT IN ROME

The year 1848 opened gloomily upon the political world, almost every country in Europe being rife with discontent and hungry for revolution. In Rome events were fast hastening to a crisis, and each new account of uprisings throughout the Italian states, or else- where, but added to the daring of

the extreme party, now actively represented by the press, chiefly in the hands of refugees, and by the clubs. The crafty policy of the conspirators was persistently encouraged, every opportunity being given to fetes, to processions, and to gatherings of the masses. These were relied upon as a means of stimulating popular excitement, keeping the public mind in turmoil.

None but reactionary measures could keep pace with such a state of feeling. The deliberations of the council were intruded upon by mob leaders. The news of the terrible insurrection which had broken out at Salerno, Sicily, burst with electric power upon the Roman states. These tidings were quickly followed by the still more startling intelligence that a free constitution had been granted, ostensibly of his own accord, but in reality through fear, by the king of Naples; that movements of a revolutionary character were apprehended in Austria and Prussia; that barricades had been erected in the streets of Paris, and that a republic was established on the ruins of the Orleans

dynasty. From this moment the press, the clubs and mob leaders knew no bounds. The accounts from Paris produced the most intense excitement, and in a short time after they had been circulated throughout Rome the people proceeded in crowds to the Quirinal to demand the promised constitution. In answer to a second and more formal demand the Pope gave the following reply:

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'The events that have transpired justify me in executing the demand addressed to me by the senators in the name of the magistrates and the council. Everybody knows that I have been incessantly engaged in giving the government the form claimed and required by the people. But everybody must understand the difficulty encountered by him who unites two supreme dignities. What can be effected in one night in a secular state cannot be accomplished without mature examination in

Rome in consequence of the necessity to fix a line of separation between the two powers. Nevertheless, I hope that in a few days the constitution will be ready, and that I shall be able to proclaim a new form of government, calculated to satisfy the people, and more particularly the senate and the council, who know better than I do the state of affairs and the condition of the country. May the Almighty bless my desires and labors! If religion derives any advantage therefrom I will throw myself at the feet of the crucified Jesus to thank Him for the events accomplished by His will, and I will be more satisfied as chief of the universal Church than as a temporal prince if they turn to the glory of God."

The promise thus given was speedily fulfilled. On the 5th of June the parliament was opened by a speech from the Pope, read by Cardinal Altieri, in which, after expressing his satisfaction at having succeeded in introducing into his states the political reforms demanded by the times, his Holiness directed the attention of the chambers to

matters of pressing interest and growing emergency. The sittings were then declared to be open. Thus was a new field offered to the activity of the party who looked upon all reforms with contempt. It was regarded as a most generous concession, but as a means to an end. The two chambers contained many sincere patriots, earnestly devoted to their country and their Church; but their prudence was sometimes overcome by the violence of those whose vanity and reckless ambition carried them to extremes and excess. In the meantime

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the flame of insurrection had burst out in other capitals, to which the startling events at Paris had given wild impulse. The revolution at Vienna gave new confidence to the patriots of Italy, and after a noble struggle the Milanese compelled the Austrians to evacuate their beautiful city. A

republic was thereafter proclaimed in Venice.

The Holy Father was not insensible to the generous influence of the period, and no one desired more sincerely than he the triumph of Italian independence. Towards the accomplishment of this object he made several determined efforts, unfortunate in vain, with a view to combine the different states into a common national league; but while he met with a cordial concurrence in some instances his proposal was here and there received with coldness and distrust. Naples, Tuscany and other states entered with alacrity into the plan, but the Sardinian government refused to send delegates to Rome, suggesting instead a congress in the north of Italy.

Had the plan of an Italian league, under the presidency of the Pope, been carried into effect it would, in all human probability, have effected the freedom of Italy, and while saving Rome from the machinations of anarchists, would have consolidated the reforms granted to the papal



states. But such was not to be. Other plans were being consummated by the enemies of true progress.

## ROSSI—MINISTER OF STATE

To anarchists — those who looked for the overthrow of the Pope's authority, and the erection of a red republic on its ruins — no minister could be more hateful than Rossi, whom Pius IX. had called to his council as minister of state. This minister's first vigorous efforts to restore order and put a stop to the condition of things were answered by a yell of rage from the revolutionary press and by the ferocious denunciations of the clubs. In no wise daunted Rossi persevered in his good work, which was so happy in its results, and in the course of three short weeks he succeeded in the difficult task of inspiring confi-

dence in the hearts of the people. With such a man they saw but one mode of dealing, and that was speedily decided upon. The dagger was called to do its bloody work, not in the darkness of night, when nature, as it were, flings a cloak over the murderer, but in the blaze of the noonday sun and in the presence of hundreds of spectators, Rossi paid the penalty of death.

A letter written about this time and published in one of the journals of Rome, depicts the state of terror and excitement into which the inmates of the papal palace were thrown at the turn of events. The writer says:

"At this stage of the proceedings it was evident that the die was cast. From the back streets men emerged, carrying aloft long ladders wherewith to scale the pontifical abode; carts and wagons were dragged up and ranged within musket shot of the windows to protect the assailants in their determined attack upon the palace. The cry was, 'To arms! To arms!' and musketry began to bristle

in the approaches from every direction; faggots were piled up against one of the large gates of the building, to which the mob was in the act of setting fire, when a brisk discharge of firearms scattered the besiegers.

"The multitude began now to perceive that there would be a determined resistance, but were still confident that the Quirinal, if not taken by storm, must yield to progressive inroads. Random shots were aimed at the windows and duly responded to. The outposts, one after another, were taken by the people, the garrison within being too scanty to man the outworks. The belfry of San Carlino, which commands the structure, became occupied. From behind the equestrian statue of Castor and Pollux a group of sharpshooters plied their rifles, and about four o'clock Monsignore Palma, private secretary to his Holiness, was killed by a bullet penetrating his forehead.

"As if upwards of 6,000 rebels of all ranks were not considered enough to reduce the little garrison

of a couple dozen of Swiss, two six-pounders now appeared at the main gate. A truce having been

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proclaimed, another deputation claimed entrance and audience with the Pope, which he granted. The deputation were bearers of the people's ultimatum, which was a reproduction of the former demands, and they now declared that they would allow his Holiness one hour to consider, after which, if not

adopted, they announced their firm purpose to break into the Quirinal and put to death every inmate with the sole and single exception of his Holiness."

## PIUS IX. ABANDONS ROME

At first he was doubtful as to the best course to pursue. In this state of suspense he remained for two or three days, when he received a letter from the Bishop of Valence, France. In this letter the Bishop acquainted his Holiness regarding a little silver case which had served Pius VII. , of blessed memory, to keep therein a consecrated particle, in order that he might have the Most Holy Sacrament as a solace during the sad exile to which tyranny and infidelity had condemned him; he offered to convey it to the Holy Father as a memorial of one of his predecessors and as an object perhaps not useless during the events that were taking place in those days.

On the receipt of it he demands the Pope no longer

hesitated as to his course. He resolved upon abandoning Rome at once. The circumstances attending the departure of the Holy Father from Rome were full of interesting details.

About dusk on the evening arranged for the carrying out of the plans the duke of Harcourt went to visit the Pope. Leaving his carriage at the foot of the stairs he proceeded to meet the Holy Father. After a short communication with the duke the Pope retired to another apartment, and, laying aside his white cassock, assumed the dress of an ordinary priest. The change was completed in a few minutes, and the Pope, who throughout preserved the greatest calmness and tranquillity of mind, took his leave of the duke. The latter

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was compelled to remain awhile in order to give the fugitive time to pass through the apartments and

descend into the courtyard.

The cavalier Filippani, a Roman, who had a carriage in readiness in the courtyard, accompanied the Pope through the spacious halls, lighted only by a single taper. As they passed through one of the apartments the taper went out, and both were left in total darkness. To proceed further without light was impossible, so Filippani was obliged to return for light. Just as the Pope was about to step into the carriage prepared for him, a domestic, accustomed to show respect to his illustrious master, and totally forgetful of impending danger, cast himself upon his knees to receive his blessing. Fortunately, however, he instantly arose upon a sign to that effect.

The cavalier Filippani got into the carriage along with the Pope, and the driver advanced across the piazza of the Quirinal, which was full of insurrectionists. Having passed the Quirinal, the carriage passed through different streets to the Coliseum, thence by the Via Labicana. Here the

Pope alighted and went on foot to the monastery of San Marcello, where Count Spaur was awaiting him with another conveyance. Passing through St. John's gate he arrived without any mishap at the gate of Albano, and in accordance with the plan previously arranged went to his summer home, Castle Gondolfo. Here he met the post-chaise which was to carry him as an exile to Gaeta.

Arriving at Gaeta, the Pope went to the episcopal palace, but finding the Bishop absent he repaired to a humble inn without being recognized, and there passed the night. No sooner did the king of Naples hear of the Pope's flight from Rome and arrival at Gaeta than he hastened to that city and prevailed upon the Pope to leave his humble abode and come to the royal palace, an invitation which the Holy Father accepted.

It is unnecessary to enter into details of the events which followed in Rome. Industry was paralyzed, trade destroyed, employment



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hopeless, credit annihilated, houses untenanted, hotels deserted, and the streets swarming with an idle, starving and desperate population. Rome presented a miserable spectacle to the civilized world, notwithstanding her enjoyment of the new-born freedom.

### RESTORATION OF PIUS IX.

To France, the eldest-born of the Church, belongs the glory of restoring the Vicar of Christ to his throne of the Vatican.

On the 25th of April, 1849, the French squadron anchored before Civita Vecchia, and on the day following, at noon, that city was occupied without resistance by 1,800 men of the expeditionary army. On the 28th General Oudinot commenced his march on the capital; and on the

30th the armies of the two republics first came into hostile collision.

The triumvirate and the assembly had not been idle in the mean- time, but had adopted every available means of preparation. They endeavored to render the venerable walls of Aurelian capable of resisting a modern foe; they organized bands of volunteers in aid of the regular military force which had been gathered together; they drilled and they disciplined all who could or would bear arms; they excited the passions of the populace by animated appeals; and by placards and manifestoes distributed along the lines of the French march, they sought to enlist the sympathies of their republican assailants in behalf of a republican cause. The first attack of the French general was not successful; and his retreat, which was accompanied by a severe loss, was hailed with frantic joy by those who favored the new order of things. The fabric of the Roman republic was now cemented by the blood of its defenders, who died in vanquishing the armed ambassadors of

despotism! The attention of the civilized world was fixed on the victorious standard waving from the Castle of St. Angelo; and the Rome of the People was itself worthy of its ancient fame as the Rome of the Caesars!

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The story of this first assault was thus given in a letter from Toulon, dated the 4th of May, which was published at the time:

"It is known that after having organized Civita Vecchia, of which the command had been given to Colonel Blanchard of the Thirty- sixth, General Oudinot took up a position within a few leagues of Rome, hoping, no doubt, that the presence of the expeditionary corps would determine a movement against the triumviral government. His expectations were not realized. A company of the first battalion of tirailleurs, sent on to the gates of Rome, having

been received with musket shots, retired in good order, and soon after a part of the division advanced and penetrated with much difficulty into the enceinte of the capital, of which the streets were barricaded; but they were received by a well-fed fire of musketry, and a storm of missiles from the windows and roofs of the houses. The Twentieth of the line, which was in front, was severely treated; a company of voltigeurs of that regiment were almost totally destroyed. At last seeing the impossibility of continuing a struggle which became fatal, General Oudinot ordered the retreat.

"There were about two hundred men killed, some of whom were officers; amongst them M. Farras, aide-de-camp of General Oudinot, and several hundred wounded."

The victory inspired the republicans with increased confidence in that dashing soldier of fortune, Garibaldi, to whom the command had been entrusted. Oudinot, taught not to despise the valor

of the Italians, at once demanded of his government strong reinforcements for his little army. In the meantime more fervent appeals were made to the defenders of Rome and its populace, to resist the French and thus not only cover the new-born republic with immortal glory, but save Rome from an authority which, as the president of the assembly and the press declared, was contrary to humanity. The work of demolition had been completed to the satisfaction of the mob, the residences of the Cardinals were sacked, furniture, works of

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art and libraries broken up or scattered, and the fragments were borne in procession to the Piazza del Popolo, and there amid shouts, yells, and savage rejoicings were thrown into a flaming bonfire.

A brilliant skirmish with the Neapolitans, in the name of the indefatigable Garibaldi, was successful, and further increased the confidence of the revolutionary party in Rome. On the 12th of June the investment of the city was complete; and on the 19th of the same month, in consequence of the continued refusal of the assembly to yield, the final attack was made. From the 24th to the 29th the struggle had become more deadly, the French steadily gaining the advantage, but not without the utmost exertion, the defenders performing miracles of valor. Some young men who had thrown themselves into the Casino Barberini were surrounded by the enemy and all slain after a struggle so obstinate and furious that one is said to have received no less than twenty-five wounds, — honorable testimonies of his courage. The legion known as the Medici were particularly distinguished by their heroism; for though numbers of that corps were buried beneath the ruins of the Vascello palace, which fell on the 27th, the survivors stood out valiantly against the foe. Other strong places fell on the 27th and 28th beneath the

furious fire of the French artillery; but such was the desperation which the struggle with the "foreigner" had enkindled in the fiery Italian heart, that the wounded crawled from the hospitals to assist with their feeble arms in the hopeless task of defending the crumbling walls of the Rome of the Caesars. On the night of the 29th the roar of artillery mingled with peals of thunder, and the flashes of the guns gleamed more redly by contrast with the white glare of the flaming lightning. On the morning of the 30th the fate of Rome was decided. The French rushed through the breach, and were there met by the defenders, when a desperate hand-to-hand conflict ensued, the officers giving an example to their men, fighting with muskets, and even striking with their clenched hands. Four hundred of the besieged were bayo-

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neted on the bastion which they defended with such

resolute valor, and such was the determination "to do or die" that many of the artillerymen were found lashed to their guns, which they would not abandon in life, and which they grimly guarded in death.

It was Garibaldi himself who declared, in reply to the assembly, that all further attempts at defense were useless; and as this opinion coincided with the feelings or apprehensions of the majority, negotiations with the victors were decided upon, notwithstanding the opposition of Mazzini, who now saw his short-lived authority at an end. Oudinot would listen to no terms short of an unconditional surrender; and on the 2d of July he entered Rome with his army, Garibaldi having quitted it on the previous night with some 5,000 men.

The French general at once sent the tidings of his victory to Gaeta, by Colonel Neil, who was entrusted with the grateful duty of laying the keys of the liberated city at the feet of the Supreme Pontiff, who expressed, in an autograph letter, the



gratitude which he felt to the gallant victor and to the great and generous nation whose valor and whose fidelity to the Holy See were so well represented.

At length, however, the time of the Pope's return was announced to an expectant people, and great was the joy which it caused.

If manifestations of popular enthusiasm could have satisfied the heart of Pio Nono he had ample cause for congratulation in his progress through the Neapolitan and Roman states. From his departure from Portici, on the 4th of April, to his arrival in the great square of the Lateran, his journey was one continuous triumph. The people, clad in their holiday attire, met him everywhere with beaming eyes, with blessings, and with shouts of joy; flowers were strewn beneath his feet by beautiful maidens and graceful youths; banners bearing mottoes expressive of welcome and homage rustled in the gentle breeze; the prince vied with the peasant in testifying veneration and love for

his person, and as his carriage passed along through

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city or through highway, multitudes reverently knelt to receive his benediction.

So long as the journey was performed in the Neapolitan dominions the Pope was accompanied by his generous host, Ferdinand, king of the Two Sicilies, who thus gracefully terminated his hospitality, the munificence of which was only surpassed by its delicacy.

A very simple but beautiful illumination gloriously welcomed the arrival of the Holy Father at Terracina. No sooner had the sun sunk beneath the waves than the sea seemed at once lit up, as if by enchantment. Millions of orange-rinds had been converted into lamps with oil and wick; and these

being simultaneously lighted and set afloat, the effect of the sudden and strange illumination was beautiful beyond the power of language to describe.

In his own dominions his welcome was even more enthusiastic than that given by the lively and impulsive Neapolitans; there was an atonement to be made and a bitter memory to be wiped out. At Frosinone, Velletri, and along his route, great preparations were made to receive the sovereign befittingly; and at the former place houses had been pulled down to widen the streets through which he was to pass. The Church, no longer widowed, but now joyful as a bride, everywhere assumed her brightest attire, and put forth her most imposing pomp, to express the gratitude and exultation with which she hailed the return of Christ's Vicar to the chair of Peter.

At Velletri, where his reception was equally splendid and enthusiastic, the Holy Father was met by General Baraguay Hilliers, who had come

thither to offer him his homage.

## ARRIVAL IN ROME

The crowning spectacle of the whole was witnessed on the 14th of April, when Pius IX. presented himself to his now repentant capital. The whole population had been from an early hour in the streets, and every spot was occupied from which the first glimpse of the Holy

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Father could be obtained. Amidst the waving sea of human beings, through which the French and Roman troops with difficulty preserved an open space, Pius made his entry. Such was the enthusiasm now manifested that one unacquainted with Italian character might have supposed that the population had suddenly gone delirious. And yet many who now, with wild and vehement gesture,

called down blessings on the Holy Father, had not very long before as wildly and as vehemently shouted, "Long live Mazzini!" — nay, perhaps had yelled their coarse imprecations against the Pope on the 16th of November, 1848, because he would not accept a revolutionary ministry at the demands of an armed mob. But now flowers and smiles and blessings were flung over the past; and those were a small minority who did not feel genuine satisfaction at beholding the return of their good and gentle sovereign. With illuminations and music and joyous cries were renewed at night the rejoicings of the day.

The exulting strains of the Te Deum — that glorious anthem of kings and conquerors — which now echoed through the superb dome of St. Peter's, were answered from the Churches of Christendom; for the Catholic world rejoiced in the triumph of good over evil, of order over anarchy.

Returned to his dominion Pius IX. strenuously devoted himself to the difficult duties of his

position, and endeavored by the application of wise remedies to repair the injury which had been inflicted on the papal states — in their trade, their industry, their finance, as well as in their intellectual progress and moral condition — by the fury and paralysis of the revolution.

## CHAPTER XIV

### ARCHBISHOP PECCI'S LABORS AMID POLITICAL TURMOIL

'THROUGHOUT the prolonged months of trial and threatened ■\*■ disaster to the Church Archbishop Pecci labored conscientiously and persistently to counteract the evil influences and to promote harmony within the great organization under his jurisdiction. So fully had he grasped the significance of the various disintegrating forces levelled at the foundations of faith and morality, that he succeeded, long before the actual crisis

arrived, in preparing his people to resist the attack. The means which he adopted were the usual quiet but effectual weapons of study, instruction and prayer. He first inaugurated a series of lectures, known as educational lectures, for the purpose of preparing the people to meet all doctrines of an irreligious and immoral nature.

It became at once his duty to pronounce against this apostatizing of his people. He declared in most emphatic words that he was the irreconcilable foe of anarchy and all its doctrines. He pointed out to his people the erroneousness of the new thought movement which was corrupting their minds, driving them to deeds of anarchy and despotism; he warned them to exert watchfulness, and to be on their guard against all innovations having for their aim the perversion of the sacred legacy of faith. He prescribed the establishment of catechism classes in every parish in the diocese; he exhorted the pastors to exercise careful supervision over their schools. He urged them to insist upon the children of the parish attending these in preference

to those established by the state. He ordered the parish priests to take upon themselves the duties of regular teachers whenever it was found impossible to secure others.

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Besides these agencies for meeting the issue close at hand the Archbishop wrote pastoral letters to the clergy, relative to their duties, and to the people, explaining their responsibility in preserving their faith and morals. Especially before the Lenten season he implored his flock to acts of prayer, fasting and good deeds. The Churches were ordered to remain open during the devotion of the "forty hours" adoration, which was solemnly celebrated in the Churches of the diocese, and special pilgrimages to the shrines of the Blessed Mother of Christ became the order of the day.



Every- where there was evident an increase of piety and devotion among the people of the Umbrian provinces, after the incumbency of Archbishop Pecci, and it is recorded of his own private life that he spent hours in quiet meditation before the Blessed Sacrament, imploring the Divine Son to obtain for his people and for Italy the grace of perse- verance in the hour of danger.

Perugia was not spared from the attacks of the insurrectionists, indeed the ancient mediaeval city was one of the chief points of their plundering. It was to no avail that the Archbishop sent his protest against the spoliation of the Churches and shrines of the beautiful city — the invading bands of men cared little for these requests.

## WORK OF RESTORATION

After Pius IX. had been restored to the temporal power the Arch- bishop decided to repair, as far as he could, the injuries done to the handsome edifices of the Umbrian provinces. One of the

principal restorations was that of the revered Duomo, the Cathedral so endeared to the devout Perugians. In this Church a new floor was laid, and some other necessary repairs made, which taxed the income of the Archbishop to such an extent that he was obliged to postpone the completion of other improvements till such time as the financial affairs of the diocese would permit. In the course of his episcopate many Churches were repaired and beautified at great expense, among

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them the Church of San Martino, in Campo, and Castiglione del Lago. On the former twelve thousand crowns were spent, while on the latter twenty-five thousand crowns are said to have been expended. One of the most popular shrines in Perugia was that of Our Lady of Mercy, originally a wayside station, where hung a picture of the Blessed Mother, venerated for many years by the

devout people of Umbria, and where it was claimed many signal favors had been granted the faithful. Archbishop Pecci erected a new Church on the spot of the old shrine, and had the picture removed to the new edifice, where it still draws numerous hearts, and is a shrine for pilgrims and tourists. Thirty complete Churches were built during Archbishop Pecci's episcopacy, six already begun were finished, and many were adorned and beautified to the great edification of the people of Umbria and all Italy.

## RESTORING HARMONY

It was while filling the episcopal office that Archbishop Pecci resolved upon making the ecclesiastical education of his students consonant with the philosophy of the "Angelic Doctor," St. Thomas Aquinas. As a student in the Jesuit College he had come under the influence of the superior methods of imparting knowledge of all things scientific and theological by means of the comprehensive curriculum of the Doctor of the

Schools, and now that he was in a position to recommend a system of instruction he decided to mould the learning of his young ecclesiastics according to the principles laid down in the "Summa Theologica" and the "Summa Gentes." In 1858 he drew up a constitution for an academy of St. Thomas Aquinas, which was designed to benefit the surrounding provinces as well as that of Umbria. Just as he deemed that his plans were about to be realized the events of 1859 and the Piedmontese invasion of 1860 prevented the fulfillment of his hopes, so that it was not till some years after that the monument intellectual to St. Thomas became a reality.

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Archbishop Pecci was, on several occasions, the power which averted strife among the Italians. On one occasion when the indignities to the papal authority and the Church became almost unbear-

able, the Austrians, who already held title to several Italian provinces, on the plea of protecting the Catholic population from the attacks of the Italian revolutionists, were about to enter Umbria under the leadership of Prince Lichtenstein, when Archbishop Pecci, learning of the approach of the army, decided to go forth beyond the confines of the city and request the prince not to enter. The prince finally consented to withdraw his forces as requested by the Archbishop.

Several times it happened that by his discreet and judicious inter-ference the Archbishop succeeded in quelling factional quarrels and restored peace to his diocese. Indeed the whole term of his episcopate was full of personal sacrifice and continuous labor to preserve harmony and good feeling.

He was preeminently a diplomat, a courtier and a gentleman. In every concern which engaged his attention there were evident a statesmanlike comprehension of the drift and scope of the subject at issue, and a definite, decisive expression of his

opinion of the matter, as also a ready remedy for the deficiency or the evil.

The diocese of Perugia under the influence of Archbishop Pecci advanced in importance and standing among the Italian Sees in the peninsula. In Rome, Archbishop Pecci was regarded as one of the greatest and most efficient of the Pope's advisers.

## FERRETTI's PASTORAL LETTER

With the increase of perils to the venerable Pontiff at Rome, Archbishop Pecci undertook to inform his people as to the danger which threatened both their spiritual and material welfare in the attempt of aliens to force upon the children of the Church of Christ new doctrines of belief.

At the beginning of the Lenten season of 1864 he issued a pastoral

letter, "On the Current Errors against Religion and Christian Life," a few excerpts from which will suffice to show the practical policy of the Perugian Archbishop. He takes up in turn each of the errors propagated by the enemies of the Church, and then refutes them in a masterly manner with the intention of showing his people the fallacy of the anti-Catholic movement and the value of their inherited faith.

"To all who speak to you of 'liberty of conscience' say that without God there is no liberty. He made man free and gifted with reason, but in so doing He imposed upon him obligations and dictated laws for him in order to prevent that native liberty and reason from leading him astray. Among these obligations those laws stand first which pertain to religion — namely, the worship and obedience which are due to God as the Supreme Author and Repairer of human nature. He has Himself determined, and made known to us, in what manner

we are thus to honor and serve Him. Nor is it left to the free will of man to refuse it, or to fashion for himself a form of worship and service such as he pleases to render. That worship, that religion alone is true, is good, which God Himself has manifestly willed us to practice. After that it would not only be impious but monstrous to maintain that every form of worship is acceptable and indifferent, that the human conscience is free to adopt whichever form it pleases, and to fashion out a religion to suit itself.

"What! are they then things indifferent, dependent upon our choice and good pleasure, these matters which we call truth and error, the divine glory and God's dishonor?

"What! can it then be a matter of indifference to man to know God or to ignore Him, to revere Him or to worship His creatures, to serve Him as He bids us or to refuse His service? . . ."

One of the statements made by the unbelievers was



"that the religion of the heart is enough for man." To this the Archbishop replied: "Remark, I pray you, that this false axiom which cloaks the

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shame of the unbeliever, serves also to the cowardly Catholic as a pretext for sacrificing his duties to the idols of human respect. God deserves and demands that man's whole being shall confess, worship and serve Him, the Creator. This cannot be accomplished by the heart alone, and by mere interior acts, which remain concealed in the depths of the human soul. . . .

"The new law of the Gospel, while teaching us to worship God in a manner more perfect and more worthy of Him, 'in spirit and in truth,' also establishes and commands special external observances, — sacrifice, the Sacraments, prayer — not only as a means of personal sanctification,

but as a solemn expression of religious worship. Besides honor is due to God, not merely because He is the Creator of individual man, but because He is also the Author and Ruler of the human race as a whole.

"So deeply rooted in the universal sentiment and conviction of mankind is the obligation of an outward and public manifestation of such worship, and the persuasion as well that no society can exist without religion, that no people, how barbarous or degraded soever, has existed, who did not confess this debt to the Godhead, by erect- ing temples, instituting feasts, offering sacrifices, and decreeing honors."

In like manner the Archbishop goes on to refute other errors and then proceeds to point out by what means the Catholic truth is being perverted. He says, "Having until now discoursed of the principal errors which are being propagated against our holy religion ... we now feel ourselves impelled to dwell upon the principal causes of the

decay of Christian morality. . . ." Blasphemy, profanation of the Sun- day and the feasts of obligation, public immorality, bad books and defective education are cited as being among the agencies undermin- ing Christianity.

Deeming the last named cause as the most important in the list, the Archbishop devotes special attention to it, in the hope of calling

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the attention of parents charged with the education of young chil- dren to the duty of affording them the proper and safe means of arriving at truth by providing for them the benefits of Catholic training:

"We could not have too much to say on this subject on which depend the direction and welfare of the present and the coming gen- eration. We need not

lose time in proving the obligation and the importance of parents educating their children well; the voice of nature, the precepts of religion, and the sense of mankind all agree in affirming and inculcating this duty.

"Still to confess the truth, who is it that does not perceive and deplore the neglect and falling off in the discharge of this duty which are evident in many Catholic families at this time, and that does not thence draw sad auguries for our future? Unwise and lazy parents do not know how to estimate the nobleness of the mission entrusted to them. They generally measure according to the calculations of a low and selfish interest the blessing of having children; they do not think at all of the great debt which they contract before God from the first day they become parents, that in the increase of their off- spring they continue the number of His true adorers; of that which they contract toward themselves, to prepare and transmit an honored inheritance of good example and virtues; of the debt contracted toward society,

to rear for it members laborious, moral and edifying.

"It is true that in our day another axiom is current bearing on this same subject, namely, 'To the state belongs the training of youth.' Does this maxim avail to excuse the lamentable negligence of parents in our time? The duty of education, inculcated by natural reason, is so essential to the parental character and authority that they cannot decline its performance. The state authority by its place in the order of things is not called upon to discharge this great parental duty, but to help the natural educators in their work, and to

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watch and protect the interior discipline and good direction of the family.

"What are in reality the relations in which man is

placed from his birth, as one of the beings in the order of creation? He comes into the world as God's creature, who has brought him into existence; he is the child of those who have given him temporal life; he is ordained first toward religion and then toward his family; his first duties are subjection and service to God, and dependence on his parents. The family is neither the creation nor the emanation of civil society (or the state), the power of parents is not a concession of human law. The relations and duties which obtain between parents and children are anterior and superior to all human aggregation.

"Man is indeed born sociable, but, belonging before all to the domestic and religious society, he comes only into the society of the state through the family, and already prepared by the teaching of religion, and under the guidance of parental authority. Therefore is it that, as in the matter of education only an auxiliary part can be attributed to the state authority, so is it evident that the charge of educating remains as a burden they cannot

decline on the conscience of the parents, who for that world are the representatives of God the Creator, and are invested with His authority.

"If in our day all parents understood their duties in this light, and if, conceiving an adequate notion of the work they are commissioned to do, they instructed their children in time on the elevated duties and relations which every human being has to fulfill, both in the domestic and religious society, assuredly the state would be much the better for it. For no one can doubt that children who are submissive to parental authority and devoted to their family, that men who have the fear of God and who are obedient to their religion, can not fail to be also honored citizens and serviceable to their fellowmen.

'You must distinguish between 'education' and 'instruction,' between the moral training and moulding of the heart, and the simple

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## BRONZE STATUE— ST. PETER

The above celebrated bronze statue of the Prince of the Apostles, St. Peter, is located in the main nave of St. Peter's, Rome.

It is one of the interesting objects to tourists visiting the Eternal City. The statue rests on a

throne of rich marble and was cast in the thirteenth century. The toes of the right foot are almost entirely worn away by the kisses of devotees.

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cultivating of the intellect. Instruction, as such, ordinarily consists in filling the mind of the young with a furniture of knowledge that can help them, according to their years, to turn to a useful account their intellectual and bodily powers.

"The moral training, on the contrary, should be a foundation for the development and the application of the great principles of morality and religion, as bearing on men's conduct within the family, and in the social sphere. Scientific instruction will give you learned and clever young men and women; religious education will give you, on the contrary, honest and virtuous citizens. Instruction, separated from education so called, serves rather to fill

young hearts with vanity than to discipline them aright. It is quite otherwise with a right education; such a training, under the guidance of religion, which is the regulator of the heart of man, and the inspirer of pure and generous affections, knows how to implant and to cultivate virtue in the most illiterate souls without the aid of much scientific polishing or instruction. . . ."

## FREE FROM PREJUDICES

The statement that "both education and instruction should be in harmony with the age and free from prejudices," then claimed the respects of the Archbishop. He says: "Have you ever understood the real significance of these words, which are but too often heard from the lips of some unwary parent, as well as from those of self-esteemed educators? No one denies that all the arts advance with time, and on all methods of education a new light is cast by experience, and a new increase obtained. Nor would the modernizing processes we hear people talk about meet with any

opposition when they only affect the form, when they are really beneficial, and do not affect injuriously either Christian principles or Christian duties.

"These men, however, have in view a far different conception and purpose. Instruction and education "void of prejudices," in the lan-

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guage of the day, mean simply that they should be such as to befit promiscuously families of all shades of religious faith, worshiping at the altars of every creed, whether the creeds be those of Protestant-ism or that of the Hebrew. It is education devoid of all the external practices and duties of the Christian faith, and calculated to famil-iarize young people with 'freedom of conscience' and indifferentism. It is such as to accustom them to make such compromises as are

incompatible with the immutability of Catholic dogma and Gospel morality, each time that such compromises seem demanded by what people call 'social exigencies' and civilization, and the superiority of the age, and other worldly considerations. It is, in fine, such as to make a man live a gay life in this world, as if here were for him the end of all and his own supreme destiny.

"And although this system of education does not openly exclude every religious element, such as it contains is so superficial and diluted that it is anything but fit to fill the souls of the young with a perfect knowledge, a true love, an exact practice, a hearty profession of the Catholic faith to which they belong.

"There is another great evil resulting from this, as they call it, impartial or unprejudiced education. Do you know what it is? It is to take no account of the powerful influence of the examples of the home circle, and to afford the children of the household all facilities for finding themselves from their early

years in the midst of the most powerful seductions of a worldly society.

"No, it is not a prejudice, but an undeniable truth, continually demonstrated by the experience of every day, that the school of example has more power to form the minds of the young than mere oral teaching. Nay, frequently what causes the failure of an education well wrought out by the zealous pastor and the skillful school-master are the evil examples given at home.

"It is no prejudice, but a most pressing duty and an earnest of true fatherly love, which guards the young against the dangers and snares

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with which the road of worldlings is sown, — against licentious conversations, pestilential books, obscene spectacles, evil companions,

perfidious friendships and dark associations. It is rather lamentable blindness and inexcusable folly on the part of parents to pretend to accustom their children for a while to the ways of the world, to make them to know everything, to open the way to the gratification of every passion, allowing their dear ones to be their own masters, exposing them to every temptation, in which their innocence receives wounds which no time can cure."

This explicit exposition of the dangers lurking in the propagation of infidel doctrines was most timely, and it in a great measure prevented universal upheaval of all religious beliefs and customs. The people of Umbria were rendered stronger by these words to resist the inroads of revolutionary teachings, and they were among the most devoted followers of their Archbishop amid his trials.

## CHAPTER XV

## ELEVATION TO THE CARDINALATE

~"\*HE letter which King Leopold of Belgium had written to Popt A Gregory XVI. at the termination of Archbishop Pecci's term as Nuncio to Brussels, in which his Majesty recommended him to a Cardinalate, was as follows: "I feel bound to recommend Archbishop Pecci to the kind protection of your Holiness. He highly deserves it, for I have never seen more extraordinary attention to duty, more upright intentions, or straightforward conduct. His stay in this country must have been productive of excellent results to the Church and benefit to your Holiness. I beg you to request of him a full account of the state of the Church in Belgium, as his judgment is unusually sound, and his word can be accepted as authoritative."

## POSTPONEMENT RESULT OF CIRCUMSTANCES

This letter unfortunately arrived just as that venerable Pontiff was on his deathbed. Archbishop



Pecci delivered it to his secretary of state, Cardinal Lambruschini, and to him personally rendered an account of his nunciature. His Eminence assured Archbishop Pecci that the faithful discharge of his duties at the Belgian court would not be forgotten, although the Sovereign Pontiff would not be able to reply. Thus it happened that it became the duty of Pope Gregory's successor, Pius IX., to answer the Belgian king's letter, which he did soon after his coronation. In his reply he said: "Monsignore Pecci, lately Nuncio at the court of your Majesty, has placed in our hands the esteemed letter from your Majesty to our predecessor, Gregory XVI. The high testimony which your Majesty

has been pleased to bestow upon Monsignore Pecci, Bishop of

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Perugia, is most honorable to that prelate, who shall, in due time, experience the effects of your royal and kindly wishes, as if he had continued to fulfill to the end the course of his nunciature."

During his audience with Pius IX., before his departure for Perugia, Archbishop Pecci had the pleasure of feeling that the new Pope was appreciative of his efforts, for he had said: "We know you well, and we wish to reaffirm the words we expressed to you on a former occasion about what you have accomplished for the Church in Belgium."

The trials and persecutions of Pope Pius IX. during the six years after his elevation to the Pontificate were one of the reasons for the nonfulfillment of the promise made by his Holiness to King Leopold; and another reason was that Archbishop Pecci had himself expressed a desire that the time of his promotion to the Cardinalate be deferred till

such time as peace reigned in Rome and the papal provinces. The members of the Sacred College in reality looked upon Arch-bishop Pecci as a Cardinal-elect. One of the prominent advisers of his Holiness, Cardinal Bianchi, in greeting the Bishop of Perugia one day embraced him affectionately and said: "The Church has experienced a great loss in the death of Gregory XVI. I am sorry for it for your sake also, Monsignore, for I assure you that were it not for his death you would already be a Cardinal."

## COMPLIMENTARY WORDS

Pius IX. was fully aware of these sentiments on the part of his predecessor, and when the affairs of the Church afforded a respite from more material concerns he called a Consistory December 19, 1853, with the intention of creating Monsignore Pecci a Cardinal of the Holy Roman Church. After the Cardinals had assembled at the Consistory, which was held in the ducal hall of the Vatican palace, the Holy Father announced his intention of

adding to their number a worthy and pious prelate as follows:

"Venerable brethren, whilst in the bestowal of honors our choice

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is naturally directed to those whose virtue, as well as zeal toward the Holy See, have been conspicuously attested, it is incumbent on us to have a special regard for such as have rendered particular services. Of this number we are bound to consider our beloved Joachim Pecci, Archbishop-Bishop of Perugia. Noble by birth, and gifted with eminent qualities of mind, after having been admitted into the Congregation styled 'di Buon Governo,' he discharged the duties of the delegations of Benevento and Umbria, and has since been sedulously employed in the posts of Nuncio to Belgium, and Bishop of Perugia.

Besides the uniform exactness with which he has fulfilled the numerous and weighty obligations of his office no one can be ignorant of the zeal which he has manifested on various occasions for our safety and security.

"The claim of Monsignore Pecci to be raised to your exalted order has been sufficiently proved by the signal services which he has rendered to the Catholic religion in Belgium. We have, indeed, ever been persuaded and convinced of that nation's zeal and sincerity in the cause of religion, so much as long since to have contemplated with satisfaction the services which it was calculated to render to the interests of the Catholic Church and the salvation of souls. With this our expectation and your wishes, venerable brethren, events have, through the mercy of God, and to our heartfelt delight, in common with yours, most happily corresponded. For it is well known that in Belgium the seminaries and establishments of every kind which are committed to the care of ecclesiastical superiors for the purpose of training up youth of

both sexes in learning and piety, are in the most flourishing condition. The Catholic University of Louvain, some years since reestablished at a vast expense, is to be highly recommended for the excellence of the character and method of instruction accorded, while not only the clergy but the entire body of the faithful are distinguished for their exemplary attachment and submission to the Holy See.

"In fine, to express in a word, that which is the abundant and

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unfailing source of all these blessings, the provinces of Belgium are not in the slightest degree restrained from freely communicating with the Holy See, the center of Catholic unity, in all spiritual and ecclesiastical affairs. These blessings, a source to us of infinite joy, are to be

ascribed to the entire order of our venerable brethren, the Bishops of that kingdom, whose assiduous vigilance and singular zeal we take occasion deservedly to extol. More than all this, praise is due to our venerable brother, Joachim Pecci, Bishop of Perugia, a man conspicuous for purity of morals, learning, piety, prudence and mildness of disposition — qualities which have recommended and endeared him not merely to the prelates, clergy and people, but also to his Majesty the king of Belgium.

"By the authority of Almighty God, by that of the Holy Apostles, Peter and Paul, and our own, we declare Joachim Pecci Cardinal- Priest of the Holy Roman Church."

The allocution was followed by the conferring of the Cardinal's hat and the robes belonging to the office from the hands of the Holy Father himself. Pius IX. was most profuse in his congratulations, and seemed to exult in the fulfillment of the promise made so long before to the king of

Belgium. Pecci's elevation to the Cardinalate was an event of more than ordinary importance, and was attended by the Roman nobility, the diplomatic corps and a number of distinguished visitors to Rome, among whom was the Prince Imperial, Frederick William of Germany, who was especially interested in the young Cardinal. After the ceremony Cardinal Pecci proceeded to the Muti palace, the home of his uncle, which had been and was still a home to him and his brother. Here again the greetings of the official and representative circles of Rome awaited him, as also special deputations from the municipal and charitable bodies of the Eternal City, all extending congratulation and the warmest demonstrations of friendship. These festivities lasted two days, embracing receptions of the clergy and citizens.

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Having been assigned the presbyteral title of St.



Chrysogonus, he decided before leaving Rome to go to the Church of St. Chrysogonus, in the Transtiberine Quarter, where he was installed as the titular Cardinal presbyter of that ancient basilica.

The Cardinal was appointed a member of several of the congregations of Cardinals, the official consulting bodies of the Pope. As it was necessary for him, in order to qualify for the positions, to attend one meeting of each, so as to become an active participant in the discussion of questions presented for their consideration, he remained for a time in Rome. It was not until in February that he could promise his people of Perugia just when he would return to them. After consultation with the deputies sent to Rome for the purpose, he named Sunday, the 26th of February, as the date of his formal entry into his Cathedral Church as Cardinal-Archbishop.

The Perugians had come to revere and love the Bishop as a father during his seven years of

Bishopric with them. They took his elevation to the Cardinalate as a special mark of distinction, and therefore proceeded to prepare for his return in such a welcome as would express in a way their esteem for their beloved pastor and their gratitude to the Holy Father for the honor paid to them in the person of their Archbishop. A special escort of prominent citizens went to Rome to meet and bring him in state to his diocese.

## RECEPTION AT PERUGIA

The morning designated beamed brightly. The ancient town looked down on a scene of regal splendor and gala attire. Everybody was early astir and everywhere was manifest the universal rejoicing of the people of Perugia. A letter written by an American ecclesiastic visiting Perugia to a student friend in Rome gives a description of many scenes during the celebration. The letter reads:

"February 27, 1854. — I happened to learn on my arrival at Perugia

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on Saturday evening that the difficulty which I had in getting lodgings was caused by the great numbers of strangers who had come from all parts of the diocese to welcome the newly elected Cardinal Pecci back to his diocese. I can assure you that I was glad to put up with any inconvenience in order to be present and witness the celebration. I was up early the following morning, and went to the Church of St. Francis of the Conventuals, where I was readily granted the privilege of saying mass, and the good Fathers explained to me the grand ceremonies in which they were all to participate.

"The Cardinal had arrived in Perugia the previous evening and was to celebrate a pontifical high mass at the Cathedral. He was to be assisted by the Bishops from the neighboring dioceses, all of the clergy of the diocese and all members of religious

orders who could be spared from their duties. The day was ushered in with the brightness of sunshine, and the freshness of spring was expressed in every shrub and flower, while brilliant winged birds were singing amid the green foliage. I was told that the roads leading to the city were thronged with vehicles of every description, and the peasantry, clad in their quaint costumes, came in from the far-off mountain districts, whole families walking, while others put into good use their small farm horses or patient donkeys. The streets approaching the Cathedral were crowded with the faithful, and long before the hour appointed for the ceremonies every available space in the great Duomo was filled, and the military found it extremely difficult to make a passageway for the procession in the great square.

u One of the most touching demonstrations of welcome came from the scattered groups of little children, who everywhere arrested the procession to greet the new Cardinal and kiss his hand. This unpremeditated, spontaneous outburst of joy on

the part of the innocent hearts of the little ones greatly pleased the Cardinal.

"At ten o'clock the procession started. First came the students of the university, followed by the seminarians, then the professors of the

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colleges, the clergy, the Canons of the Cathedral, and twenty Bishops and Monsignori, finally his Eminence, Cardinal Pecci.

"At his appearance a great shout went up from the people, and it was carried down through the streets of the city. I had the good fortune to be in the procession with the Franciscan Fathers. Loud exclamations of joy were heard resounding through the Church as the procession slowly wended its way up toward the main altar; the military band and the great organ burst into a triumphant strain of

music, when suddenly a deep hush fell upon the assembled multitude as the chanters voiced the solemn, 'Ecce Sacerdos Magnus' — 'Behold the Great Priest,' and one hundred voices took up the refrain. The scene was magnificent. The great marble pillars were all hung in crimson cloth striped with gold — the main altar was draped in brilliant cloth sparkling with precious gems, and lit up by a thousand lights in gorgeous candelabra. The Cardinal made a short address after the Gospel, and during its delivery profound silence reigned throughout the sacred edifice, all deeply intent on the words which briefly expressed his feelings of heart and gratitude to God for having pre- served his people from the fearful calamity which had just before overtaken the neighboring cities and villages. He alluded to the earthquake, which had caused so much devastation to certain por- tions of Italy a few weeks ago, and of which we heard while I was in Rome, as you will remember. At the 'Benedicat Vos' — the benediction — when the Cardinal raised his hands to Heaven, one impulse of feeling seemed to touch the

hearts of the vast multitude, for all, except the Bishops in the sanctuary, sank upon their knees. The silence at this point was so profound that the voices of the people outside in the great square, were distinctly heard within. In a loud, clear, sonorous voice his Eminence gave his first blessing as a Cardinal to his loyal children. At the conclusion of the blessing the military bands and the organ once more burst out in joyous strains, immediately upon the intoning of the triumphant Te Deum, which

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was sung, as is the custom, by the entire assembled congregation. It was a never to be forgotten scene when all joined in this glorious hymn of praise. . .  
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Above the main entrance to the Cathedral appeared an inscription in Latin which, translated, reads:

"The Church of Perugia rejoices that her illustrious and Most Reverend Bishop, Joachim Pecci, has been raised by the favor of our Holy Father Pius IX. to the dignity of Cardinal of the Holy Roman Church; and while her citizens have just felicitated him on his happy return, she receives him with a fond embrace, and prays with solemn pomp for the long life of her Cardinal-Bishop, together with the overflowing and joyous multitudes of people."

The expenses of this reception were met by the municipal authorities, who also signalized the event by the distribution of alms among the poor that had come to take part in the festivities, and also by the conferring of handsome marriage dowries upon five poor respectable maidens selected by the Cardinal from the five wards of the city. In the afternoon a session of the great Umbrian Academy of the Fildoni was held in his honor, which he attended, during which he listened with pleasure to the addresses of sixteen of the most gifted writers in the province. These tributes of welcome were afterwards printed and preserved



by the Cardinal. The evening celebration was still more elaborate than that of the morning, for the city was illuminated and all kinds of receptions tendered to distinguished visitors by the dignitaries of the city. The Cardinal himself entertained at his residence the visiting Bishops and other noted guests.

## DOGMA OF IMMACULATE CONCEPTION

Cardinal Pecci was called to Rome in 1854 to take part in the promulgation of the dogma of the Immaculate Conception.

Pope Pius IX. judged, in his wisdom, that the time had come to render the Blessed Virgin Mary the most brilliant homage that she

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had ever received from the Church. After having interrogated all the Bishops of the Church, he

convoked at Rome for the 8th of December, the Feast of the Conception of Mary, all those Bishops whom the care of their flocks left free to respond to his call.

A hundred and ninety-six Cardinals, Archbishops and Bishops assembled to surround the Sovereign Pontiff in this great solemnity and to bear witness of the faith of their dioceses and their countries. Everything favored this glorious fete. The weather was as calm and clear as in the most beautiful days of spring. All the streets and houses of Rome were decorated with flags, and the immense basilica of St. Peter's threw open its gates from the early dawn to an immense concourse of the faithful who had hastened from the four quarters of the world.

Toward nine o'clock the Sovereign Pontiff left the palace of the Vatican, preceded by a long file of Prelates, Bishops, Arch-bishops and Cardinals in their richest vestments, walking two and two, while reciting the Litanies of the Saints.

The Holy Father celebrated mass with all the pomp of Church ritual. After the Gospel, Pius IX. ascended the throne near the main altar, then the oldest of the Cardinals and the oldest of the Bishops, accompanied by the Catholic Patriarch of the Greek Church, approaching, knelt at the feet of the Sovereign Pontiff, asking him, in the name of the Holy Catholic Church, to be willing to decree as a dogma of faith that the Blessed Virgin Mary, Mother of our Lord, our Creator and Redeemer, Jesus Christ, had been exempted from the universal stain of original sin, and that she was consequently immaculate in her conception. The Pope arose. A deep emotion filled the whole assembly. He intoned the "Veni Creator" to ask for the last time the guidance and illumination of the Holy Spirit; then, in the midst of a silence so profound that all the faithful could distinctly hear his voice, he read the decree of faith, closing with these words:

"By the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by our own, we declare and define that the Blessed Virgin Mary has been, from the first moment of her conception, preserved from all stain of original sin, and that this doctrine is revealed by God. If any dare to think otherwise let him know that he is condemned, and that he has departed from the Catholic Faith."

Such was the sense of the pontifical decree. The Holy Father was so deeply moved that he could scarcely command his voice, and was often obliged to pause. All eyes were filled with tears, and even those who had come, attracted by curiosity, to witness so grand a ceremonial were won, in spite of themselves, by the display of such powerful Christian emotion.

The writer of these memoirs, a young student in the College of the Propaganda, along with his fellow students was present at the above ceremony.

WORK IN BEHALF OF CHARITY

The year 1853, which witnessed the elevation of Archbishop Pea ' to the Cardinalate, was fraught with dire distress for the people of central Italy. The earthquakes which devastated whole, sections of most fruitful and productive portions of the neighboring provinces, though not visiting Perugia, caused a season of extreme want, during which the people suffered for the necessities of life. In the midst of this calamity the Cardinal opened not only his purse but his home to the distressed. The Archepiscopal residence was literally transformed into a free kitchen for the poor, where soups and nourishing foods were daily dispensed to those who applied for them. In every country parish the "Monti Frumenti," or deposits of grain, had already been, through his wise forethought, made available, and in every way possible the Cardinal ministered to relieve the starving population- He had already some months before addressed to his people a pastoral letter suggesting to them the organization of a charity commission, to which was assigned the task of investigating and provid-

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ing for the needs of the people of all the parishes in his diocese. This commission was intended to do its work systematically, and for that purpose the Cardinal appointed men of every walk in life to membership. In defining its object and purposes he says: "To give to the poor from out of our abundance is a duty imposed by the Divine Master on all Christians without exception of times or persons. But to help them with what is more than superfluous, by limiting our appetites in what we use to live, especially when it is required by their extraordinary poverty and sufferings that we should do so; to help them because they bear the image of our Heavenly Father, and because their deplorable condition touches our hearts; to aim, in fact, at enabling them to bless God's fatherly providence in their distress, as it is His hand which is reached out to them through ours . . . this is what shows in its proper light the greatness and

helpful- ness of Christian beneficence."

In urging the establishment of the "Monti Frumenti" he sent a circular letter to each of the parish priests throughout his diocese, which fully explained the means which he had in view regarding the relieving of the prevalent famine. He wrote: "Our zeal and charity which should be the soul of our pastoral mission, can neither be inoperative nor indifferent in presence of the manifold miseries which now afflict our flock, and which come this year from the failure of the harvests and the scarcity of provisions. If our Lord, after having been so long irritated, and having so long waited patiently that we should amend our lives and correct our evil conduct, has at length visited the scourge upon us, our people should not, therefore, be left without the needs of life and the help of religion.

"Explain to your people what are the causes of the distress. . . . Take away from the minds of the fearful or unwary the exaggerated and deceptive

illusions which the evil-minded propagate, that their sufferings come from the selfish schemes of speculators or the negligence of the government."

## CHAPTER XVI

### INVASION OF THE ROMAN PROVINCES

THE time had now arrived when the great heart of Cardinal Pecci was put to its severest test. The machinations of the secret societies against the existing ecclesiastical and social conditions of public affairs began to put on a form of aggressiveness that foreboded evil to the religion in the Peninsula. It was hoped that Napoleon III. had stamped out the revolutionary party, having restored Pius IX. to the Roman States, and authorized his troops to protect the Holy See. But, as this monarch was ruled by those societies, he was compelled to give way to their demands. Non-compliance meant certain death.



## OVERTHROW OF THE PAPAL POWER

The first step towards the overthrow of the papal power was taken in an interview held at Plombieres between Napoleon III. and Count Cavour, the prime minister of the Sardinian government, in the autumn of 1858. An alliance was arranged, having in view the expulsion of the Austrians from the territory then occupied by them in northern Italy. It was said at the time to be Napoleon's plan to form an Italian federation, under a presidency, subject to the authority of France, hence the necessity of expelling the Austrians beyond the Alps.

The great war-cry was now heard throughout the Peninsula, "Italy free, from the Alps to the Adriatic." During the following summer the French armies entered Lombardy, and after the two great battles of Magenta and Solferino, in which the Austrians were completely

routed, the emperors of France and Austria met and

agreed upon

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preliminaries of peace, the Austrian emperor ceding all his possessions, with the exception of Venice, in northern Italy to the Sardinian government. This arrangement did not satisfy the advocates of Italian unity, but they were compelled to remain silent for the time being.

The Italian war, however, having resulted favorably to the Piedmontese government, flushed with success, the cry now became, "United Italy." Pius IX. had returned to the Eternal City from a triumphal visit to the Roman States, overjoyed with the reception he had everywhere received. Great good was predicted on account of this trip, and even the enemies of the Papacy ceased for a

time. though reluctantly, open demonstrations against the temporal power of the Pope.

In 1859 an event took place in Perugia that gave the revolutionists an opportunity to openly attack the Holy See, declaring that the Roman States were misgoverned by the Pope. A certain faction, supported by the secret societies of Tuscany, fomented disturbances in the city of Perugia against the papal authorities. This became of such a serious nature that the government at Rome was compelled to send troops to Perugia in order to enforce the law and quell the incipient rebellion.

When the Swiss soldiers arrived, they were met with resistance. They stood their ground, and as a result they killed some twenty rebels and wounded others. Immediately the news was spread throughout the civilized world that a great battle had taken place in the streets of Perugia and that the papal troops put to death a large number of the citizens. The hostile press went so far as to call it the "massacre of Perugia." Monsignore Pecci, in a

letter to his brother Joseph, wrote: "The Swiss soldiers arrived from Rome and, crowned with victory, they entered Perugia. They encountered resistance, but they showed great valor. At present the city- is quiet."

In a letter to his brother, John Baptist, the Abbe Joseph Pecci

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wrote: "The truth is, the Swiss troops did not find any rebels in the streets, but, being fired on from the windows of houses where the rebels had taken refuge, they broke in and killed or wounded those who resisted. The presence of women and children did much in saving the lives of many rebels."

Though the truth was known, the Piedmontese government took the affair up as a matter of immediate action, and sent 15,000 soldiers to occupy the city of Perugia. Very little resistance was made; the city was entered, and a provisional government established.

An incident describes the manner in which the Piedmontese forces took possession of Perugia, as follows: "The Swiss garrison, attacked

unexpectedly by the Piedmontese in the early morning, after having several times endeavored to repel the assailants, was overborne by numbers and took refuge in the Pauline Fort. There they entered into negotiations for a suspension of arms. While these were going on, and under the pretext that bands of pontifical troops had found a retreat there, the episcopal residence, that of the Canons, and the seminary, were taken possession of by the military, who broke open the doors and windows with axes. Meanwhile the bulk of the invading army, with a formidable artillery, which was even posted in the porch of the Cathedral, was preparing to bombard and assault the fort, which, by replying to the fire, would have filled the city with ruin and death.

"Thereupon the Cardinal-Archbishop, with the mayor, asked to see the general-in-chief, Fanti, who was the Piedmontese minister of war, with the intention of beseeching him not to carry out his designs. His pastoral solicitude only met with a rude response, for the bombardment and the

assault began with great vigor at the expiration of the brief truce. Still the Cardinal's interposition had no little influence in preventing the assailants from taking offensive measures against the citizens; it prevented also the effusion of blood and helped to obtain more favorable conditions for the besieged."

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### CARDINAL PECCI'S WORK

Cardinal Pecci was deeply grieved at the turn of events, and did what was in his power to relieve the fears of his faithful subjects. On September 15th he heard of the condemnation of one of his priests, Don Balthasar Santi, rector of one of the Perugian Churches, to the death penalty for the alleged offense of having borne arms against the Piedmontese. The court-martial which doomed the good man to this awful fate, had been held at night,

and no opportunity was offered the prisoner to provide witnesses to prove that he was not guilty. Cardinal Pecci, knowing Balthasar Santi to be innocent, decided to go at once to the general in command, De Sonnaz, and request that the charges against the priest be examined more minutely, and that the court-martial sentence be suspended, pending the investigation. To these requests of the Cardinal, a deaf ear was turned.

This was the beginning of the Piedmontese occupation of the Roman States. Bologna, Ancona, Spoleto, and all the cities in the provinces of Benevento, Umbria, and the Romagne were soon taken and placed under Piedmontese rule. This was done regardless of the protests of Pius IX., and the valiant defense made by the papal troops, under General Lamoriciere, on the plains of Castelfidardo.

The following year was full of anxiety and trial for Cardinal Pecci, who, throughout the prolonged ordeal, never wavered from the strict letter of the

law regarding the rights of the Pope and the Church. He constantly and repeatedly voiced and penned protests to the civil authorities against the unjust spoliation of the property belonging to the Holy See.

The Archbishops and Bishops of the Marches sent to the commissary-general, in November, a protest against the methods adopted by him in regulating Church matters in their dioceses.

An extract from this remonstrance explains their feelings: "Our

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hearts, cruelly wounded and torn, are filled with grief and desolation at the thought of the spiritual ruin threatened our flocks, purchased by the blood of the Lamb. Nevertheless, after all the contradictions, the trials, the obstacles which we

have had to encounter, not one spark of charity, of zeal, of pastoral and fatherly solicitude has been quenched in our souls — we solemnly affirm it with our anointed hands on our hearts — and, with the help of God's grace, these sentiments shall never depart from us through fault of ours. We scarcely believe our own eyes or the testimony of our ears, when we hear and see the excesses, the abominations, the disorders occurring in the chief cities in our respective dioceses, to the shame and horror of the beholders, to the great detriment of religion, of decency, of public morality, since the ordinances against which we protest deprive us of all power to protect religion and morality, or to repress the prevailing crimes and licentiousness."

## MAKING MARRIAGE CEREMONY A CIVIL ACT

The innovations to which they alluded as baneful in their effects upon the people of their dioceses were many, but perhaps the most serious in its immediate and subsequent results was the act

which deprived the marriage ceremony of its religious character, making it simply a civil act. Cardinal Pecci viewed this debasement of the marriage tie as the great evil of the day. Realizing the family to be the basis of all society, he concentrated all the powers of his tongue and pen against this attempt to reduce marriage to a mere civil bond. He sent a special letter to the king, explaining to him the outrage which was being done in his Majesty's name throughout the province. This personal communication was intended to bring to the attention of the monarch the injustice such measures would wreak on public as well as private morals. The remonstrance reads as follows:

"Sire: — The extraordinary anomaly of civil marriage, imposed on the population of Umbria by a decree of the Sardinian commissary,



the Marquis Pepoli, dated October 31, 1860, was not then fully understood and appreciated in its entire reach and consequences.

"The Umbrian hierarchy, after witnessing, for more than a year, a lamentable succession of sacrilegious usurpations and shameful acts, could have drawn from these alone a sufficient reason for mourning and trembling for the fate of their people. . . . They did not delay to deplore the same, and in the joint protest sent to the government in December, 1860, they denounced the innovation as one of the most baneful among many carried out to the detriment of religion and the sacred rights of the Church.

"Enlightened, moreover, by the guilty results of this deplorable change, the Bishops, after an experience of several months, have lately published a doctrinal 'Declaration' in which the innovation is submitted to examination, its irreligious character is laid bare, and the capital points of its discordance with Catholic doctrine

are placed in evidence. Your Majesty will permit me to place in your hands a copy of this 'Declaration,' for it is exceedingly important that you should know, and see in its full light, an act of such serious consequence, — the capricious act of an official who came, after the military occupation of these provinces, to make laws in your royal name. It is an act which still works its demoralizing effects, corrupting consciences and public morality; it now requires a remedy.

"Your Majesty must bear with me if I, who, though the last in merit among my venerable colleagues, am bound by stricter ties to the Catholic cause and the Holy Roman Church, the universal teacher and guardian of the divine rights, do now endeavor to place briefly before your eyes the inconsistency and deformity of this anomaly, considered in its civil and religious bearings. . . .

"As to its religious aspect, which is the most important, your Majesty need only, in order to weigh well the gravity of this act, to remember

what you witnessed yourself in 185 1-2, while the projected law of civil marriage was discussed in the Piedmontese Chambers. . . .

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"If your Majesty will now only take the trouble to read calmly the few pages of our 'Declaration,' you will feel certain that this projected law, which is claimed to be a boon to Umbria, is of anti-Christian character.

"This is shown by the fundamental conception of the law itself, which is based on the theory of the separability of the contract from the sacrament. By dissociating marriage from every religious element, it is given features of a merely human character; and, by overlooking the divine institution and economy which regulate marriage in its very essence, the law takes upon itself exclusively to arrange what is most intimate in the

matter, as if it regulated only an ordinary transaction of civil origin and competence.

"This character is also shown by the motives on which the law is based, which are not only futile and insufficient, when there is a question of justifying an act of this moment, but reveal a purpose sadly out of accord with Catholic doctrine.

"They pretend to assert thereby the futility of the state jurisdiction, and, under the cloak of 'civilization' and 'progress,' to set about transforming God's own work; they command men's consciences to accommodate themselves to a factitious tie which Christian doctrine declares to be illicit and most criminal, apart from the sacrament.

"Under the specious and lying color of abuses "and restraints, it censures the venerated rules of Christian jurisprudence, the wise discipline of the Church, confirmed by the decrees of councils and

by the uninterrupted practice of so many ages.

"Therefore it was that Pius IX., writing to your Majesty on this projected law, concluded his letter with these memorable words: 'We wrote to your Majesty that the law is not Catholic; and if the law is not Catholic, the clergy are obliged to tell the people so. Have Christian marriage restored speedily to its religious liberty and its superhuman grandeur. Let the annoying exceptions cease, which are so grievous a burden to the consciences of our people, and sup-

## 2i 4 INVASION OF THE ROMAN PROVINCES

press that heterodox innovation which, by desecrating an august sacrament, vitiates, in their principles, the domestic and social relations, and is a great danger to the purity of faith and morals.' "

This letter, so fraught with earnest and sincere

wishes for the good of the people of Umbria and the preservation of the sacramental character of the marriage bond, was received in silence by the royal person to whom it was addressed. Whether he regarded the appeal of the great Cardinal-Archbishop of Perugia as presumptuous in forwarding such a vigorous arraignment, or whether he looked upon the document as a censure upon his own acts, is not known.

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## CHAPTER XVII

### CARDINAL PECCI ON TEMPORAL POWER

CARDINAL PECCI understood the work of the conspirators, whose aim was to eventually strike at the foundation of the Church of Rome by bringing the masses to believe that they were

working in the name of patriotism and national unity, while in their secret councils they declared that: "Our final purpose is that of Voltaire and the French Revolution — the total annihilation of Catholicism and of the Christian idea itself." The non-Catholics of the civilized world were imbued with the same opinion as the leader of the revolutionary conspirators in Italy, Mazzini, who voiced the sentiments of the enemies of the Church, in these words published in August, 1859: "The abolition of the temporal power manifestly carries with it the emancipation of the human mind from the spiritual power, and that freedom could only exist by the divorcement of State from Church."

## THE TEMPORAL DOMINIONS OF THE POPE

The object of these utterances, as well as the acts of the French and Italian revolutionary bodies, were perfectly understood by Cardinal Pecci, and, in order to apprise his priests and people of the danger threatened the Church, he issued a

pastoral "On the Temporal Dominion of the Pope," dated February 12, 1860, in which he forecast the impending attempt to wrest from the Holy See its temporalities.

"To discharge before God," he wrote, "the strict obligation I have

as a Bishop to watch over the dangers which threaten the souls of his

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flock, and not to have one day to reproach myself, I address myself to you, O my beloved people, with all the warmth of my heart, all the zeal of my soul, begging you, amid the present dreadful upsetting of all notions, the present fearful and fateful circumstances, to hear the voice of your pastor



with your wonted docility, inspired as it is solely by that charity which compels him to prefer the salvation of your souls to all human considerations.

"It is all the more needful that I should do so, since, on the one hand, there are those who are more earnest in their endeavors to persuade you that this 'temporal dominion' has nothing whatever to do with the real interests of Catholicism; and since, on the other, there are very many persons who, either on account of their simplicity of character or their lack of knowledge, or their weakness of intellect, do not even suspect the existence of the wicked purpose, which is concealed from their eyes with such criminal skillfulness.

"They say, 'We want religion to be respected, but the Pope must be satisfied with the spiritual government of soul; he has no need of a temporal sovereignty. Temporal power turns away the mind to worldly cares; it is injurious to the Church,

opposed to the Gospel, and unlawful.'

"Let us omit to dwell on the new ground, on which it is proposed to strip every proprietor of all that he does not strictly need for his sustenance. What a farce it would be to say to him, that by so doing the despoilers were relieving him of the trouble of taking care of his superfluous goods! Let us say nothing of the august right, consecrated by eleven centuries of possession, of the most ancient and venerated of European monarchies. If such rights are not sufficient to insure respect, then there is no kingdom, no empire in Europe, which may not be destroyed.

"Let us say nothing of the open robbery of these possessions which the piety of the faithful and of sovereigns bestowed on the Roman Pontiff and on the Catholic body; let us pass in silence the victory of

the Revolution over the most sacred and venerable authority which was the corner-stone of European society, as well as the sad state of abasement to which it is proposed to reduce the Common Father of the faithful, the Supreme Pontiff of the Catholic Church.

"Let us pass in silence the work of destroying that temporal prin- cipality, which has been, at all times, the august school of the sciences and fine arts, the well-spring of civilization and wisdom for all nations; the glory of Italy, by that moral primacy which it secures to her, and which is all the more noble, as spirit is superior to matter; this bul- wark which protected Europe from the waves of Eastern barbarism; this power which, by restoring the ruins of ancient greatness, founded the Christian Rome; this throne before which the most powerful monarchs have bent low their heads in reverent obeisance, to which, from all the courts of Europe

and from Japan, at the extremity of the East, have come solemn embassies, proffering homage and respect.

"Let us, I say, omit all that, and all else that might be said of a design which contemplates the committing of an accumulation of crimes; let us limit ourselves to the consideration of the close connection which the spoliation of the papal temporal power has with the interests of Catholic doctrine, with the mischievous results sure to follow for the Catholic religion.

## THE CHURCH THE KINGDOM OF CHRIST

"It is false that any Catholic holds the temporal dominion to be a dogma of his faith. Such an assertion can only have come from the ignorance or the wickedness of the enemies of the Church. But it is most true, and must be evident to any intelligent mind, that there is a very close connection between this temporal power and the spiritual primacy, whether we consider the latter

in the very conception of its nature or in its necessary exercise. . . .

"The Church is the Kingdom of Christ. . . . Can the Head of this

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Kingdom, without unreason, become the subject of a mere earthly potentate? . . . The Church has for its function to direct humanity toward its supernatural destiny, its last end. The civil power is only charged with providing and securing the immediate purpose of this present life: peace, security, order, plenty. Is it in accordance with the dictates of reason that what is final should be made subordinate to what is intermediary — that the end

should be made to accord with the means, not the means with the end? It is a truth attested by faith, by reason, by our own experience, that the happiness of the present life, over which preside the kings of the earth ... is only a means for procuring the life eternal. . . . For procuring the sure attainment of this life eternal, watches evermore this High-Priest, who hath received from Christ the mission of guiding humanity towards the everlasting felicity. . . . See, then, what upsetting of ideas it would be to make of this High-Priest of the Catholic Church, the Roman Pontiff, the subject of any earthly power!

"We see in history how the ample donations, the vast possessions, and the acts of civil jurisdiction exercised by the Roman Pontiffs, are things which are traced back so far as to bring us to the first centuries of our era. In no other way can we explain the extraordinary phenomenon of a power which came to be placed in their hands without their knowing it, against their will even, as the celebrated Count de Maistre expresses and proves

it. Wherefore those who would have the Pope stripped of his civil principality would like to see the Church brought back to her infant condition, to the first stage of her existence. And this they would have done without considering that, in their conception, the ordinary condition corresponding to the nature of Christianity is that first initial stage which developed into that grandeur foreordained by Providence, who, from out the catacombs and the prisons, led the Popes through the bloody path of martyrdom to the throne of the persecuting Caesars.

"The Pope has to guard intact in its integrity the deposit of the

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Faith; he must preserve revealed truth from error and corruption among the faithful peoples. . . . He

must be free to communicate, without impediment, with Bishops, sovereigns, subjects, in order that his word, the organ and expression of the divine will, may have a free course all over the earth, and be there canonically announced.

## THE HOLY FATHER — THE SUBJECT OF A GOVERNMENT

"Now, imagine the Holy Father become the subject of a government and deprived for a time of the liberty to exercise his apostolic ministry.

Whenever his non licet, or any decision of his, sounded harsh to the ears of the sovereigns over him, or was opposed to those sovereigns' views, or to what they call 'the reason of state,' forthwith should we hear of threats, of decrees, of imprisonment, of exile, in order to strangle the voice of truth at its birth.

"Need we recall Liberius, sent into banishment by the Emperor Constantius for refusing to sanction the sentence against St. Athanasius? or John I.,



imprisoned by Theodosius for not favoring the Arians? or Silverius, exiled by the Empress Theodora, because he would not receive to communion the heretical Anthimus? or Martin I., torn away from the Basilica of the Saviour in Rome and sent to die among the barbarians of Pontus by the Emperor Constans, a Monothelite? or, in fact, all the Pontiffs of the first centuries, who had no other way to fulfill their ministry than the courage to endure martyrdom?

"But, in truth, there is no need for prisons or decrees of banishment to bind the hands of Popes who have become the subjects of another power. Everybody knows how easily a government can, even by indirect means, close up every avenue to publicity, cut off all means of communication, put all sorts of obstacles in the way of truth, and give falsehood free sway. In such a situation how is the Pope to superintend the affairs, without number, of all the Churches; to promote the extension of God's Kingdom, to regulate worship and disci-

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pline, to publish briefs and encyclicals, to convene councils, to grant or refuse canonical institution to Bishops, to have at his command the congregations and courts which are necessary for the management of so many weighty affairs, to keep off schisms, to prevent the spread of public heresies, to decide religious disputes, to speak freely to rulers and peoples, to send nuncios and ambassadors, to conclude concordats, to employ censures, — to regulate, in fact, the consciences of two hundred millions of people scattered all over the world; to preserve inviolate dogmas and morals; to receive appeals from all parts of the Christian world, to judge causes thus submitted, to enforce the execution of the sentences pronounced, to fulfill, in one word, all his duties, and to maintain all the sacred rights of his primacy?

## TEMPORAL POWER VERSUS SPIRITUAL POWER

"Here, then, is what they are aiming at. By taking from the Pope his temporal power, they mean to render it impossible for him to exercise his spiritual power.

"From the Sovereign Pontiff proceed decisions which directly concern what is deepest and most sacred in our consciences: our faith, our hope of eternal felicity. Every Catholic has a right to ask, in matters of such exalted nature, which transcend all the things of earth and of the present life, which nearly touch the interests of his own immortal soul, that the sentence of the judge who is to guide him toward eternal life shall come freely from his lips; so freely that no one may hint at the possibility of such a decision having been obtained through the dictation of another or forced from the giver by sheer violence.

"Every Catholic therefore demands that the Pope

shall be placed in such a well known condition of freedom that not only shall he be independent, but that it shall be clear to the eyes of all that he is so. Now, how can the Catholics of all nations believe that the decisions

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of their parent and guide are thus free, when he is the subject of an Italian, a German, a French, or a Spanish sovereign?

"The conspirators' plan is no longer a thing to be doubted, except by those who wish to remain willfully blind. But in what way is it to be carried out? In this, and note it well, if you would not fall into the snares of these evil men: by giving loud assurances, protestations, and solemn oaths, that in no wise whatever do they intend to touch or to injure religion.

"There is no middle course. Either we have to stand faithful to Christ, to His Church, to that Church's visible Head, and against the enemies of our religion, or to take part with these against God and His Church.

"It is no longer a matter of policy; it is a matter of conscience; we cannot continue to hesitate between Christ and Belial. . . . Would any one among you prefer to espouse the enemies of the Vicar of Christ? This would be to deny the traditions of your forefathers; it would be, to use the words of the Perugian statute book, 'to become degenerate sons of ancestors of the noblest blood.' Not only were these ancestors of yours most devoted to the Faith, but they resolved that their own bodies should be a bulwark to defend the temporal dominions of the Holy See.

"When the Ghibelline and Guelph factions had arisen in Italy, Perugia remained ever faithful to the Popes. When these were obliged, by popular turbulence, to leave Rome, they found in Perugia a

secure abode and a place where the Conclaves could be held in perfect liberty. This fidelity shone forth wonderfully during the reign of Alexander IV., who was wont to call your ancestors 'the stout champions and the chosen defenders of the Church, the rivals in courage and constancy of soul of the generous Maccabees.'

"Your history is full of the splendid deeds done to combat the enemies of the Church and to reduce to obedience her rebellious possessions. So deep in these men's souls were the spirit of religious

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faith and the love for the Papacy! Oh! if these could only come forth from the peace of the tomb, with what contempt would they treat the advances of those who would dare to plan the spoliation of the Father of the faithful and the suppression of all

liberty for the Church!"

## CARDINAL PECCI'S SECOND LETTER

Scarcely had the letter reached the pastors of the diocese of Perugia, when a note was received by every Bishop and priest in the province from the Piedmontese minister of worship, the object of which seems to have been to frighten or to bribe the Bishops and clergy to forsake the Pope and the temporal power, and join the "United Italy" ranks. This open invitation to treason and schism provoked great indignation among the members of the hierarchy within the jurisdiction of Cardinal Pecci. Jointly with his Bishops he drew up a letter addressed to the Holy Father, explaining the situation of affairs, which was signed by the Cardinal and each of his colleagues. It read as follows:

"Most Holy Father: — In the fierce and protracted storm which at this time agitates the Church so fearfully, and which causes so much anxiety to the heart of your Holiness, we, who are the copartners

of your solicitude and sharers of all your pain, have had to bewail, as we do still bewail, the unceasing efforts made to cause the ruin of our populations, to separate them from your fatherly rule and to divide them still more from the center of Catholic faith. To carry out this purpose no sort of seduction or deceit has been left untried. After promoting or openly favoring irreligion and libertinism by the unre- stricted diffusion of pestilential books of erroneous doctrines and heterodox teachings, they are now plying the clergy with provocatives and enticements, aiming to detach them from their lofty duties and from the obedience due to their prelates, so as then to use them for their own guilty designs.

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"And as all these attempts met with an insurmountable obstacle in the firm and unanimous



zeal of the episcopal body, they have now again made these the object of new assaults, undiscouraged by the partial endeavors made to break down the constancy of many of our venerated brethren in the revolutionized provinces of Italy. Defamations, insults, threats, confiscation, imprisonment, banishment having failed, they have had recourse to the disloyal pens of prevaricating priests to plead, in their turn, the cause of the present revolution. And seeing how little heed was paid to the apologetic declamations of these men, which died away and were lost like the last sounds of a brass bell, it has been lately deemed proper that an official act (of the minister) should be directed towards weakening the fidelity of the Bishops. It aims to detach them from your Holiness and from the cause of the Supreme Pontificate, and setting forth old accusations, it seeks to pledge them to acts of approbation and adhesion to all that has been accomplished against the inviolable laws of justice and religion and against the rights of the Holy See.

"They pretend, in fact, that the clergy should recognize, both in right and in fact, the boasted restoration of a nationality as understood by the revolutionists, and which is the result of conspiracy, deception, injustice and sacrilege. They demand that the clergy, like every other social class and institution, should be the subjects, in the discharge of their mission, to the dictation of the State — just as if the priesthood was the offspring of the political power, and that from it, and not from God, was derived the mission to preach the truth and teach the nations.

'They take it as a crime that the clergy should show such patient resignation in enduring such storms of misfortune, so many humiliations and oppressions of every kind, taking it for granted that they ought to be the panegyrists and cooperators of a policy which their conscience reproves, which the law of God condemns. The clergy are promised, in order to bribe and attract them, pledges and assur-

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ances of being left at peace in the exercise of their religious ministrations, as if the sad succession of hostile measures and usurpations consummated up to the present moment did not sufficiently unmask the hideous illusions and disloyalty of such promises. . . .

"They are offered, as the basis of reconciliation, to accept the condemned and fatal system of the separation of Church and State, which, being equivalent to divorcing the State from the Church, would force Catholic society to free itself from all religious influence. . . .

"The tendency of this last intrigue is patent enough. It is calculated that the clergy of Italy, violating their own duties and separating themselves from their lawful pastors, and from you principally, Most Holy Father, who are their Supreme Chief and Ruler, would abase themselves to legitimize

and sanction the acts accomplished by the revolution, and thereby become the advocates and accomplices of the total spoliation and destruction of the sacred sovereignty of the Church, which they are now planning so noisily."

Then follows a lengthy pledge of the entire priesthood with the Bishops to the service of the Holy See, and their fealty to the Vicar of Christ in the person of Pius IX. In conclusion the letter reasserts the right of the Pope to his temporal dominions:

## CONCLUSION OF LETTER

"And with regard to the sacred sovereignty and the temporal dominions, against which so many conspiracies and expeditions are planned, we accept no other sentiments and declarations than those of the Church herself, attested even in our day by the unanimous suffrage of the Catholic episcopate, and proclaimed by ourselves in our pastoral letters to our diocesans, and in many

addresses on the same subject laid before the pontifical throne. While, in the sense of the definitions of the oecumenical councils, we acknowledge the inviolability of the sacred endowments and ecclesiastical possessions, we

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THE MOST PROMINENT CARDINALS  
RESIDING IN ROME DURING THE  
PONTIFICATE OF LEO XIII

CARDINAL SATOLLI CARDINAL SVAMPA  
CARDINAL SERAFINO VANNUTELLI

THEIR EMINENCES CARDINAL PARROCHI  
CARDINAL RAMPOLLA CARDINAL GOTTI

CARDINAL AGLIARDI

CARDINAL VINCENT VANNUTELLI

CARDINAL FERRARI

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also consider this sacred sovereignty to be a

special ordinance of Divine Providence which no human power may lawfully assail — an ordinance directed towards protecting the independence of the Church, towards securing to her Visible Head the fullness of the liberty necessary for the proper exercise of the supreme authority, bestowed on him by God, over the whole Catholic world. . . .

"In the profession of such principles and convictions, and in fidelity to the Holy See and to your august person, we desire to be, with divine help, ever firm in the face of whatever may befall us, of the dangers and contradictions to which we may be exposed. Nay, more, the greater these may be, the more do we feel the duty of standing at your side, Most Holy Father, and to find in your invincible constancy, in your serenity of soul amid all the tribulations which press upon you, inspiration and increasing comfort in the fulfillment of our pastoral office."

Cardinal Pecci little thought, as he penned these prophetic words to Pius IX., that the extreme limit

of the possibilities alluded to in this letter would find realization.

While it cannot be claimed that Cardinal Pecci's efforts were always attended with success, still it is a matter for praise that these endeavors were never allowed to pass unnoticed by the civil authorities to whom they were addressed. His adversaries could not but admire the fearless opposition which he waged against any encroachment on the rights of the Church. One statesman, Urban Ratazzi, writing to his wife from his temporary residence in Perugia, said of the Archbishop:

"Pecci is a man of undeniable merit. He is gifted with great energy and powers of management, coupled with the mildest manners imaginable. The fact is, that in spite of his incorruptibility and his loftiness of mind, in spite of the deep-rooted respect he has inspired in our officials, the Cardinal's concessions will be mere matters of form. He will give way just to the extent that

would be

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expected from a man of the world, and no more. He is strongly attached to the Holy See, and his principles are unbending. A man of his invincible, almost aggressive firmness would not yield. He is distinctly one of those priests who compel admiration. He has considerable political talent, and his knowledge is still more extensive."

The same writer, in another letter, refers to his consideration for the Cardinal, and adds some interesting details anent his personality:

"Cardinal Pecci does not condescend to small compromises. When he took possession of his Seminary he merely stated that he needed a few rooms, and he is now living in his palace with his

pupils from the Seminary. He invites them to dine and spend the evening with him. He is doing for Perugia what Cardinal Riario Sforza tried to do for Naples — he is creating a scientific movement. In the meantime, not one of our officials has been invited to cross his threshold. If he should encounter me, I believe he would run away as if he had seen the evil one."

## CHAPTER XVIII

### THE VATICAN COUNCIL

THE extraordinary condition of affairs, both spiritual and political, in Italy during the years preceding the Piedmontese invasion of the papal dominions prompted the Holy Father to determine upon convening a general council for the purpose of defining certain universally accepted doctrines, which, in the course of impending events, might be attacked by those whose chief

occupation was to undermine every fundamental truth of the religion of Jesus Christ.

The calling of an oecumenical council, the first since that of Trent in 1563, had been contemplated by the Holy Father long before the actual invitation was extended to the Catholic hierarchies to attend such a council.

On the return of the Holy Father from Gaeta, he had appointed fourteen Cardinals to consider the question of holding a council, each one being instructed to consult with a learned theologian in view of deciding upon a program. He advised the Cardinals to approach the work in contemplation, with sentiments of humility and confidence in God. He exhorted them to unite with him in prayer, that light and strength from above might be given them to see the truth. Concluding, he said: "We must pray fervently and persever- ingly that the Holy Spirit may enlighten us."

In 1864, on the 6th of December, while Pius IX.

was presiding

over a session of the Congregation of Rites,  
consisting of Cardinals

and Church officials, he intimated to them his  
desire for securing the

expression of the Bishops of the Church on some  
subjects of great

interest. He asked that each of those present should  
consider the

propriety of holding a general council, and submit  
to him, in wri-

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ting, the character of the matters likely to come up



for discussion, and the exact phraseology in which these subjects should be couched, as also their opinion regarding the scope of the work which would be assigned to the council.

This Bull contained the following declarations regarding the primacy of St. Peter, and the reasons for calling the proposed general council: ". . . And that the government of the Church should forever proceed rightly, and in order that the Christian people should ever abide in faith, hope and charity, doctrine and communion, Christ promised that He would remain with His Church even to the end of the world. And also, from all the Apostles, He chose Peter to be the Prince of the Apostles, His own Vicar here on earth, and the head of His Church, its foundation and center. . . . And, forasmuch as the unity and integrity of the Church and the government of the same, instituted by Christ, needs to be stable and perpetual, therefore, in the Roman Pontiffs, the successors of Peter, who have been called to this Roman See, there abide in fullness and vigor the same power, jurisdiction and

primacy of Peter over all the Church."

Continuing, he says: "All men know with what unwearied vigilance the Roman Pontiffs have labored to guard the deposit of faith, the proper education and discipline of the clergy, the holiness and dignity of the sacrament of matrimony, to promote the Christian education of persons of both sexes, to foster religion, piety and integrity of morals, to defend justice, and to provide also for the tranquility, order and prosperity of civil society. Nor have they failed, when they judged it opportune, above all in times of grave perturbations and calamities, to convoke general councils, that with the counsel and united strength of the Bishops of the whole world, whom the Holy Ghost inspires to rule the Church, they might, with prudence and wisdom, dispose of all things necessary to defend the dogmas of faith, for destroying the errors which prevail, and for the correction of morals among the people."

This explicit declaration of the motives which prompted the call for a general council of the aids and counsellors of the Sovereign Pontiff, embracing the entire hierarchy of the Church, was certainly sufficient to satisfy the minds of all well-intentioned persons, but so malevolent and perverse were the fanatical enemies of the Papacy that they seized upon the occasion to misconstrue and impugn the motives and the objects of the Holy Father. They set afloat the error that the Pope of Rome was about to invent a new dogma, designed to further subjugate the adherents of Catholicism to the whims of the Papal Sovereign. They circulated erroneous ideas regarding the business that would occupy the sessions of the council, and declared that the Pope was arrogating to himself divine prerogatives in proclaiming himself infallible. The fact that the Pope cannot, even if so inclined, invent new dogmas, that he simply defines and declares doctrines already contained in the inherited deposit of faith, and promulgates them to

the people of the world, never occurred to the leaders of these attacks upon the Holy See. They were so completely under the control of anti-Christian revolutionists that any fair consideration of the acts of the Holy Father and his counsellors was out of the question. The Pope ignored the charges and proceeded to convene the council.

## FOOD FOR THOUGHT

To the Catholic, enlightened by the rays of ecclesiastical history, the Council of the Vatican is a phase of the legitimate workings of the Holy Spirit, who guides, directs and vivifies the Church through the ever-changing vicissitudes of ages. There were, however, one or two points about the reassembling of the Bishops under the supreme authority of the successor of Peter, on the present occasion, which presented great food for thought to the earnest Christian.

In the first place the world had made great material progress since the Council of Trent. Its physical

appearance, even, had changed.

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To the Fathers of Nice the world was a vast chaos of Paganism. Here and there — fulfilling the mission of "teaching them all things whatsoever I have commanded you" — the bright light of the Gospel, tintured by the blood of innumerable martyrs, shone out amid the total darkness. Ages and successive councils passed away. The storm of Mohammedanism arose in the East. Rome, the Babylon of the Revelation and of Peter's Epistle, fell. The apostolic churches disappeared. The See of Peter alone remained; and Europe, with her feudalism, represented Christian civilization.

Then Luther raised his hand against the Church, and the Fathers of Trent assembled and sustained the condemnation already fulminated against his errors by the Holy See. From that hour Protestant-

ism ceased to progress in the opinions of men. Whatever steps forward the heresy made after that, were by the internecine feuds of Catholic monarchs and the swords of apostates. But the Fathers of Trent saw approaching the dark cloud of sectarian strife, feud and persecution, which marked the succeeding ages. They left behind them the age of chivalry, of the military orders, of crusading Catholicity. They saw the great clouds approaching, half upon them, which, until the rise of the French Republic, deluged Europe with blood, and rendered the lives and liberties of God's people so precarious that the assembling of an oecumenical council seemed an impossibility, and the very existence of the Church itself seemed menaced.

## TO REGULATE THE ABUSES

At this council the vista of the Fathers embraced a new phase of the great human drama. The Roman See had perceived the approach of a new heresy. Kingly governments were ceasing to recognize

Christ as present on earth in the Church which is of His "mystic body," and which He had appointed to save the world for which He died. Human government, even in Catholic countries, was a mingled power of heathenism, Judaism and heresy, which ignored true relig-

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ion entirely, or sought to subject it to error. Concordats supplanted the ancient mode of nominating the Bishops. Save in Ireland — and in Ireland alone — the firmness of the Roman See was the only guarantee which the Catholic world had for the purity of the episcopate. The monarchs of Europe had really ceased to govern on Catholic principles. Hapsburg had ceased to be Catholic in its rule. The council about to assemble was to regulate the abuses of those concordats; was to define the relations between Church and State, rendered necessary by the Liberalism of the day; was

to pronounce it an error that the State, as existing in modern society, can exercise any control over the government of the Church of God. Modern society gave to all men, Turk, Jew or Infidel, equal share in government and citizenship. Modern society, being no longer Catholic, could no longer pretend to control the Catholic Church. To hold the contrary was an evident heresy; as such it had been condemned by Pope Pius IX.; and such condemnation would be sustained by the oecumenical council, as the voice of Peter, for whom the Lord had prayed that, "being confirmed," he might also confirm his brethren.

## THE WORK OF THE COUNCIL

When the Holy Father promulgated the Bull of Convocation, he desired that the best theologians from all parts of the world should be called to Rome to form part of the committees to whom were intrusted the preparatory labors of the council. His object was to obtain exact and precise information, and to know, in order to give them



attention, the wants, conditions and statistics of the various peoples who differ so widely in characteristics and customs.

The Church was universal, and, like a tender mother, she had to provide for the necessities of all her children. The informations having been obtained and the preliminary labors completed, the committees framed those propositions which had the greatest importance, and which, by order of his Holiness, were transmitted to

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the Bishops to be examined by each of them, and afterwards returned to Rome with their written advice. Sustained thus by the opinions of the episcopate concerning the principal points, the committees or commissions, composed of Cardinals, Roman and foreign prelates, of illustrious theologians chosen from among the

religious orders and of the secular clergy, had been enabled to meditate upon, study, combine and frame the canonical laws to be submitted to the wisdom and the discussion of the Fathers who were to meet in a general assembly in the Vatican.

## DESCRIPTION OF THE COUNCIL HALL IN ST. PETER'S

An eye-witness wrote as follows: "Let us now enter the Council Hall. It is a long parallelogram running north and south, and facing you as you enter is the throne of the Pope. It stands on a kind of raised dais, to which the ascent is six or seven low steps, and right and left are ranged seats, nearly on the same level, to each extremity of the dais, sufficient to accommodate sixty Cardinals, but there are not so many. On either side of the Pontiff's throne is a box erected, as it were, in the wall of woodwork, which boxes are reserved for royal personages, among whom are expected the Empress of Austria, to be present at the confinement of the ex-Queen of Naples, Francis II.,

the ex-Grand Duke and Duchess of Tuscany, the Duke and Duchess of Parma, and the Queen of Wurtemberg. Just below the Cardinals, and on the dais, will be erected seats for five Patriarchs on either side.

"The entire platform is covered with green baize, while the seats appropriated to the Cardinals are covered with crimson figured tapestry, the whole presenting a rich coup d'ceil. Seven tiers of benches on either side of the Cardinals offer accommodation for 616 Archbishops — no more, and not so many are expected, though, should they come, 100 more can be ranged on seats on the ground floor. All these seats are covered with rich green Brussels carpet

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with orange-colored flowers, the tops of the benches being bordered with purple-colored cloth.

Each member of the Episcopal Body has two desks, which may be raised or lowered at will; those for the Cardinals will be movable, and will be used only at the private sessions. Let me conclude my description of this part of the scene by saying that the Archbishops will occupy the higher benches, and both they and the Bishops will be placed in the order of their appointment. Besides these high ecclesiastics, there are a number of other persons who will attend the general sessions of the council, and those only. There are twenty-three well-trained shorthand writers, all selected from the various colleges, and embracing among them a knowledge of most of the languages spoken by the assembled body. These will be seated in the center; each will write five minutes and then retire to a room appointed for them, where they will transcribe their report. Towards the middle of the hall, and high above the Bishops, are two orders of galleries. In the lower gallery on the left will sit the theologians, and in the one above, the Diplomatic Body. "In the lower gallery on the right, which is divided into two

com- partments, will be placed the singers on one side, and the Procuratori of those Bishops who are prevented from attending. Above this is another gallery which is reserved for the Consultori Pontificali and theologians. I have thus arranged the positions of this august assembly, and now ask you to accompany me while describing the decorations of the hall. They are highly appropriate, in good taste, and are well executed. Tapestry and carpets have already been noticed, and it remains for me to speak only of what relates to the fine arts. Paintings there are of characteristic subjects — not too many, but just enough to relieve what might otherwise be called the nude appearance of the hall. Over the papal throne, for instance, is a large painting representing the Descent of the Holy Spirit and the Gift of Tongues at the Feast of Pentecost. It is the work of Signor Piatti, a young Roman artist. On the right is represented the Coun-

cil of Ephesus, by Cavaliere Nobili, a Roman, and on the left Signor Antonio Renini, of Ferrara, has painted the Council of Trent. Further down the hall, and above the gallery appropriated to the Diplomatic Body, is a large picture of the Council of Nicaea, by Signor Me, a Roman, while opposite it and above the higher gallery is a large painting representing the Council of Jerusalem, by Signor Silverio Cappani, if I have not mistaken the name. Around this compartment of the Church, which lies between the tomb of St. Peter and the altars of Sts. Processus and Martinian, there are two orders of niches, the lower order only being filled by statues. The upper order has now, therefore, been filled or covered with colossal pictures of St. Chrysostom, St. Augustine, St. Jerome, and St. Ambrose. Still higher than these are medallion heads of twenty-two Popes who have presided at or who have called councils. They are copies of those in the Church of St. Paul.

"Nor have minor arrangements been neglected for the convenience of those who will assist at the assembly. On the left of the Grand Hall, for instance, is a door leading to the compartment where stands the altar of St. Petronilla, and here is a room for the Bishops to change their robes, for the buffet, and a room for the shorthand writers. Canova's lions, too, guard the entrance to wash-rooms and other places, which have been fitted with all the most modern improvements. On the left of the Council Hall, in what is usually called the Chapel of the Madonna, there are similar, though not such full arrangements. It has been generally reported that the hall is ill-constructed for hearing; of course I cannot be judge on that point, but I was assured by a gentleman whom duty has confined there for nearly three months that very recent trials have proved satisfactory; moreover, I was referred to the chief stenographer for a confirmation of this statement. Should, however, any Bishop from age or infirmity be inaudible at a distance, a shorthand writer will be permitted to take a seat near him.

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"I am conscious that I have sent you, and necessarily so, a dry list of details, but there were no scenes to excite the imagination, and, indeed, my object was solely to present you with a correct carta topografica of a hall which will be famous in history. With this in the hand, everyone may well understand the descriptions which may be sent hereafter, and form a lively idea of the imposing spectacle that will be presented. I have omitted to say that facing the Pope, and just inside the entrance door, will be erected an altar, at which mass will be said on the morning of the 8th of December, when the assembly takes possession of the hall."

Cardinal Pecci was one of the most prominent members of the council. His voice was seldom heard in the public sessions, but his advice was eagerly sought after in the committee rooms.



Eighty- three sessions were held, and suffice it here to say that the principal question that came before the Fathers of the council was the declaration of the dogma of infallibility of the Pope as the Vicar of Christ on earth. After long discussion the question was submitted to a final vote on the 18th of July.

## NUMBER PRESENT AT VATICAN COUNCIL

There were present at this session forty-eight Cardinals; of these forty-two voted Placet; two, Mattei and Orfei, were ill; four, viz., Schwarzenberg, Rauscher, Mathieu, and Hohenlohe, were voluntarily absent from the Council Hall.

Of eight Patriarchs actually in Rome, six said Placet; two, Antioche of the Greek Melchior rite, and Babylon, of the Chaldean rite, were ill or voluntarily absent.

Of Primates, nine took part in the council; six said

Placet; one, Salerno, was absent through illness, but known as an infallibilist; two were voluntarily absent, viz., Grau and Lyons.

Of Archbishops, there are one hundred and three on the official

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list; of these five were absent through illness; eighty voted Placet, and eighteen were voluntarily absent.

Of the Bishops, there were four hundred and forty on the official list of the council; three hundred and fitty-nine said Placet; of the remaining eighty-one, Dromore, Northampton and Marianopolis had been allowed for some time to return home on account of health, and their names were not even read out in the Council Hall; twenty had received leave of absence from the Pope and the council for urgent

reasons; the Bishop of Ischia, though very ill, was carried into the hall to record his vote; forty-five were voluntarily absent, and two were present and said Non Placet.

Of Abbots and Generals of Orders, forty-four were actually on the official list. Of these forty said Placet; the Abbot of Monte Verigne was ill so also the General of the Camaldolese; Dr. Burchall, President of the English Benedictines, was legitimately absent; the Chaldean Abbot of St. Hormisdas was voluntarily absent.

The following is the correct summary of the votes on the 18th of July:

VOLUNTARILY PLACET NON PLACET  
ABSENT

Cardinals 42 o 4

Patriarchs 6 o 2

Primates 602

Archbishops 80 o 18

Bishops 359 2 47

Abbots and Generals 40 1

533 2 67

The late Archbishop Purcell, on his return from the Vatican Council, delivered in his see city, Cincinnati, Ohio, an address on the infallibility of the Pope as defined in the Council of the Vatican, which contains valuable information on the subject for the reader. It is as follows:

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ARCHBISHOP PURCELL ON INFALLIBILITY

"Infallibility was for me a subject far more delicate than any other.

"I knew that the Holy Father was in favor of the dogma, and for good reasons — no doubt of it — for he is on a higher eminence than any of us, and he could see better than any of us what is for the good of religion and Christianity. As I say, the Pope was in favor of his own personal, independent, and separate infallibility, and, moreover, he was urged to do this by many others. There were five hundred and thirty Bishops who thought with the Pope that he was and is infallible. We saw at once from the beginning that there was a decided majority against us, and yet we thought we discovered inconveniences in the definition of this dogma which it was important we should make known to the Holy Father, the Pope. There were twenty Bishops dwelling together in our American college in Rome, and we met to know what course we could pursue with regard to this matter. The Archbishop of Baltimore urged us to do what we proposed, viz.: to write to the Pope a most respectful letter, and implore him not to have this subject brought before the council. I drew up the address to the Pope in Latin, was the first to sign it,

and twenty- seven Archbishops and Bishops signed also, — almost all Americans, except the Archbishop of Halifax and two others. The Archbishop of Baltimore, as I said, urged us to this course; but he declined to sign the petition, because he was a member of one of the committees on faith.

"Some other Bishops made up their minds to sign no paper on this question, either for or against. Besides this, there were one hundred and forty German and Hungarian, and even Italian and French, Bishops who addressed a similar petition to the Holy Father. Others there were who declined, because, they said, it would show a want of unanimity and union among the Bishops, and would cause many things to be said in the heat of debate and discussion which

might be unpleasant to the Holy Father, as well as to ourselves. The Holy Father did not think proper to adopt our suggestions.

"When my turn came to speak on this subject of infallibility, I spoke after the venerable Patriarch of Jerusalem, whom I had known for many years. He stated in his discourse things that I took notice of, and to which I was obliged to answer. When I entered the pulpit I addressed myself to the council, and then before I delivered the discourse which I had prepared for this solemn occasion, I said, Be pleased to let me make some remarks on the oration which has now been delivered by the holy Patriarch of Jerusalem. In the course of his remarks he said that we were discussing a question that has long since been decided; that a certain Council of Lyons and the Council at Florence had declared the definition of the dogma, and that the Pope had full power to declare infallibility; that he had a plenitude of power to declare infallibility, so that the matter is settled; why waste our time in discussing it at the present time? Says I to the

Cardinals and the council, I am exceedingly obliged to the vener- able Patriarch of Jerusalem for placing us in such good company. Everyone knew that this Council at Lyons, after the Council at Flor- ence, had examined the question of the Pope's infallibility, but they did not see their way through. They could not find sufficient evidence in Scripture or tradition to define the personal, independent, separate, and absolute infallibility of the Pope, and therefore they laid the question aside. Now, said I, the council can see whether the plen- itude of power assigned by these two general councils mentioned was sufficient or not.

"Then I proceeded to say what I had proposed to say. Said I to the Cardinals, You must allow me the frankness to say that you have committed a great fault in not stating from the beginning what you meant by your dogma. You say the Pope has infallibility, but it has never been decided. At what time, or how, or in what' manner? I want to know when I am to obey the Pope as an infallible inter-



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preter from the great God. Infallibility is in accordance with the teachings of the Holy Scriptures, and of the teachings of tradition. I want to know this only to obey when I do know it. You have never informed us.

"I say this, my beloved friends, and I think it an all-sufficient vindication in reply to a paper in the east (which I will not name) which has greatly abused me. That paper said I was obstinately and irrevocably opposed to anything that emanated from Rome, and especially on the subject of infallibility. To refute that, I will turn to the whole tenor of my life in this city, since I have had the great honor of teaching under the Pope from God, and that will show the contrary. If you will refer to my book in the controversy with Alexander Campbell, you will see, page by page, what my views are on this subject, and that I maintain the

right of the Pope, when he talks in connection with the Church congregated in council, or disposed all over the world, — that he teaches the true doctrine of Christ, and that he has the faith and power. You will take notice, when I read to you the definition of the dogma, that the Holy Father took notice himself, and tells us in the definition when it is he teaches Christ infallibly. Then I said, you tell us that there were some forty Popes in the early ages, who taught what is now regarded as an erroneous doctrine by some. Cardinal Bellomang gives us the names of them and tells us what was taught. He tells us what was the nature of their teachings to a great extent. Now, says I, there are a great cloud of witnesses over our heads — these forty Popes. I called them one by one, and I said, Honorius, why do you teach that there is but one will of Christ, when there is a divine will of Christ as God, and a human will of Christ as man. Now, why should you say there is but one will? This definition has caused a great deal of trouble. It created schisms and differences of opinions, etc., in the Church. He never should have done so. This was his fault. He

should have instructed that the two wills of Christ were not incompatible. Then

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I said to the council, in passing over this subject, here is another of these papers over our heads, as I imagine it was over Nicholas I. He taught that the baptism in the name of Jesus was all-sufficient, without the name of the Father and Holy Ghost. That he should not have taught. He was mistaken in that, and the Church says so now, and that he never should have taught the like. Here is John XXII., who teaches from the pulpit, and wishes others to teach, that those who died in the peace of God with the peace of God on their lips are in beatific condition until the day of judgment. Here, again, three great Bishops of the sixth, seventh, and eighth general councils called Honorius heretical. Were we to consider those teachings *ex cathedra* on those occasions, and pronounce an anathema? I

will not delay you by adverting to other instances of the kind, but I was most happy to hear the entire council, as one man, concerning those of whom I spake, answer me, 'Those Popes never addressed such doctrines to the universal Church. They only spoke to individuals. They did not speak as pastors of His universal Church, therefore they did not speak *ex cathedra*! I cannot tell you what a load that removed from my mind, when I heard that expression that those teachings were not *ex cathedra*, and therefore not binding on our action, and that our action would not be retroactive as binding on the teachings of those Bishops. I told the Cardinals in the council that there was another and a weightier objection which I wished to have removed before I gave my assent to that dogma, and that was, how we are to understand the claims of Boniface VIII., who said, 'Two swords are given me by God — the spiritual and the temporal!' I sought in the Dominican library of the Minerva in Rome to refresh my memory, and to see on what grounds they claim the right of controlling temporary affairs; of deposing Henry VIII. or

Elizabeth, or any other temporal prince, and absolving their vassals from their oath of allegiance, if their sovereigns did not respect the act of excommunication by the Church. I could not find any text of author-

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## POPE LEO BEFORE THE SHRINE OF THE BLESSED VIRGIN

The above picture represents Pope Leo XIII.  
before the Blessed Virgin in his Private Chapel in  
the Vatican.

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ity for that in the Bible. Hence I wanted the council  
to say whether they asserted a right of that kind or  
assumed it as a right, and the entire council with  
one voice cried out: 'Those Popes had no authority,  
no commission from God to pretend to any such  
power.' Well, I told them, Thank God, I have  
spoken and had it decided by this council, instead

of assuming the responsibility of those by-gone times. The day has gone by when such things were possible, and were believed of force, and we have done a great deal by having these two important matters settled. The question was also raised by a Cardinal, 'What is to be done with the Pope if he becomes a heretic?' It was answered that there has never been such a case; the Council of Bishops could depose him for heresy, for from the moment he becomes a heretic he is not the head or even a member of the Church. The Church would not be, for a moment, obliged to listen to him when he begins to teach a doctrine the Church knows to be a false doctrine, and he would cease to be Pope, being deposed by God Himself.

"If the Pope, for instance, were to say that the belief in God is false, you would not be obliged to believe him, or if he were to deny the rest of the creed, 'I believe in Christ,' etc. The supposition is injurious to the Holy Father in the very idea, but serves to show you the fullness with which the subject has been considered and the ample thought

given to every possibility. If he denies any dogma of the Church held by every true believer, he is no more Pope than either you or I; and so in this respect the dogma of infallibility amounts to nothing as an article of temporal government or cover for heresy."

The Archbishop spoke severely of the misrepresentation that had been made about his views of infallibility by an interviewer of a city paper. He also read an extract from a Baltimore paper, which he pronounced insulting. The interviewer made him say the dogma could not be published until after it was signed. He said that the publication of the doctrine of infallibility need not wait for the official

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signing of the acts of the council before the proclaiming of the dogma, after it had been

pronounced upon by nine hundred and seventy-five Cardinals, Bishops, Abbots, and Patriarchs — that the public needed not to wait for it until it had been signed. He said that he came there to proclaim the personal infallibility of the Pope. In his own words, he was a true Roman Catholic, as he had said there, as he had written in his letters to the Pope, as he had proclaimed in the council, as he had affirmed in Cincinnati and elsewhere in this country. In his discussion with Mr. Campbell, he had indicated the infallibility of the Church in the strongest language and with the strongest arguments of which he was capable, and he was not going back on all that he had hitherto said upon the subject.

## TEXT OF THE DOGMA OF INFALLIBILITY

The Archbishop then read the text of the dogma of infallibility, translating it as he read. He prefaced it thus: "I want the editors of the newspapers and the reporters who are here present to send it on the wings of the press, north, south, east, and west, that

I, John B. Purcell, Archbishop of Cincinnati, am one of the most faithful Catholics that ever swore allegiance to Rome."

His Grace said in conclusion: 'The Bishops were, many of them, afraid that outside influences would be brought to bear on the Church, and very often they said, 'It is not the Pope with the white cassock that we have to fear, but certain ecclesiastics who dress in black cassocks, who may influence the Pope and make him say what they please, — but wherever there are men there will be vices and defects. So the Holy Father has to watch as well as to pray, and he has sometimes to be even a little distrustful of those who pretend to be his officious minions, and who tell him things they should not.

"But, my dear friends, as I have said, where there, are men there will be defects and vices, and wherever will you find in history anything to compare with the freedom from vice, error, crime.



and disorder such as you will find in the conduct of the Catholic Church by the Pope whom God has now placed over her? In the tenth century there were persons who had political power in Rome and were thrust into the chair of St. Peter; but God soon thrust them away; and if you are ever called to answer this argument against your Church, you can say that, in the genealogy of Jesus Christ there were very bad men, and that as that did not make Jesus Christ bad, so in the pontifical succession also, there were a few bad men, but that did not make the pontifical succession vicious. And beyond this, we can see the Church going on her safe and glorious course for eighteen hundred years, amid all sorts of dangers and persecutions, to glorious immortality. Or to take another image, we can see the bark, guided by Christ and His vicars, riding through the winds and waves, and sure to reach at last the haven of refuge with its precious freight of immortal souls."

## CHAPTER XIX

### SEIZURE OF THE PATRIMONY OF ST. PETER

~^HE summer of 1870 was full of surprises for the religious and ■\*• political world. With the declaration of war by the French Emperor, Louis Napoleon, against Prussia, the Piedmontese govern- ment made preparations to enter Rome and declare it the capital city of Italy. Hostilities between the two nations began with the advance of the French troops to the Rhine in the week following the decla- ration of war.

Early in the campaign Louis Napoleon had recalled the French troops from Rome, against which act the whole Christian world pro- tested. Against it also the most powerful nobles and the Roman hierarchy voiced loud protests. Cardinal Bonaparte wrote in the strongest terms to the Empress Regent of France imploring her to reflect

while there was yet time, to avert such a step as the recall of the troops, but the letters and telegrams were not answered. Mean- while, notification of the neutrality of the pontifical States was formally sent to the European powers, and the press in Rome was at once instructed to maintain the strictest impartiality in giving expres- sion to the questions at issue, which it scrupulously obeyed. The Italian troops, who had been commissioned to guard pontifical frontiers, were now ordered to go to the north of Italy, where it was feared the Austrians were aiding the Prussians, since that nation was concentrating its armaments in the southern Tyrol.

Italy looked upon this movement in the light of a threat and, therefore, massed her troops in the Quadrilateral. An attempt of the legislative body to bring before the Chambers a proposition to send a

large army into France did not succeed. There were rumors of a Prussian protectorate over Rome, which caused much alarm for a time, as no good Roman citizen desired to see the French defenders of the Holy See withdrawn from the pontifical territory to be followed by a Prussian protectorate. The Prussian government attempted nothing of the kind, however, going no further than vetoing for the time being the occupation of Rome by any power.

General unrest followed the French evacuation of the patrimony of St. Peter, as it was taken for granted that such action would leave the Holy See at the mercy of the revolutionists and place the person of the Holy Father in jeopardy.

A prearranged inflow of foreign sectaries and vagabond soldiers into the unprotected city of Rome made the duty of preserving order a difficult matter, and many arrests followed the departure of

the army of occupation. Hardly had the last detachment of French troops sailed from Civita Vecchia when the information came of the dreadful battles of Forbach, Woerth and Hagenau, in which the flower of the Napoleon army was hurled back, crushed, defeated, almost annihilated, before the conquering Prussians. This result came upon the world unexpectedly. The most sanguine friends of Prussia did not anticipate it. Even the London Times prophesied that the first great battle would be a victory for the French. Every human probability pointed that way. Mitrailleuses and chassepots hurled their showers of lead and iron in vain, while the Turcos and Zouaves rushed with the impetuosity of despair upon the Prussians, only to be mowed down like ripened wheat before the sickle.

It was whispered about that the seat of the Italian government would be removed from Florence to Rome following the occupation of the latter city by the Italian troops, owing to the fact that Garibaldi's army was preparing to take possession of

the remaining pontifical States. The Italian ships of war kept cruising in pontifical waters without any special cause being given, which was regarded as

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ominous. When five vessels anchored off Civita Vecchia in the latter part of August the pontifical authorities were greatly alarmed.

General Cadorna was asked by an American at Terni if there was any possible chance of the Sardinian government at that stage of events abandoning the movement. He started at the question, and replied, "Don't you see the spirit of the army? To draw back now would be to ruin the government." All the great powers looked on at these preparations to rob the Pontiff of his rightful territory without a single protest. Austria, hostile

to Pope Pius IX., remained silent. Prussia declared herself neutral, desiring to conciliate at the same time both the Catholics of her domain and the freethinkers of Germany. England looked on approvingly. Spain was too weak to step into the breach, while Russia refused to take any action.

Hence followed the unparalleled confiscation of the papal dominions, and it was connived at by every so-called nation through motives of selfishness. Italian troops on the frontiers were only waiting for a pretext to invade the pontifical States, and it was frequently asked, On what possible grounds can these enter a neutral territory, loyal to its own sovereign and desirous of no change? There was not a pretext of disaffection to justify such an action, and it was directly contrary to the treaties of international rights to permit it, as well as an iniquitous violation of international law. The sworn faith of nations availed little in the seizure of the temporal sovereignty. The independence of the papal States in their integrity was the keystone to order in European states, and

universal disorder would follow upon its violation.

## A GOLDEN OPPORTUNITY LOST

It was believed for a time that the King of Prussia would repudiate Bismarck's temporizing with revolution, and restore the Pope to a real state of freedom, which it was in his power to do, but he let slip the opportunity for accomplishing a right which would have

## SEIZURE OF THE PATRIMONY OF ST. PETER 247

earned for him the eulogy of the entire world, and merited for him a name equal to that of Charlemagne. An attache of the Prussian legation at Rome visited King William at Coblenz for the purpose of ascertaining his Majesty's intentions in regard to the temporal power. The King replied



that he should in no way oppose any Catholic German power, who, after the war, might desire on being requested by the Pope to replace the French garrison by a German one, or any power who, during the war, had not been engaged in the cause, if for instance Austria should be willing to do so. His Majesty expressed at the same time his consideration that the Pope should be treated as an independent sovereign. Austria, who could alone of the German nations, act as a military protector to the Pope during the war, was in league with Italy for the withdrawal of the French, and had made that act a condition of her neutrality; therefore there was no possible hope of any aid being rendered by any German power to the Holy See.

Victor Emmanuel was ordered to move on the Eternal City by the combined revolutionary interests, and his life was threatened should he disobey the command. General Cadorna was, therefore, commanded to advance southward. At Civita Castellana, the papal Zouaves having opened fire on him, a battle ensued, which lasted

about an hour, when the Zouaves surrendered. They were taken to Spoleto as prisoners of war. Following this the citizens of several towns opened their gates to the King's troops. On the 13th of September the papal troops evacuated Frosinone, which was immediately occupied by General Angelletti and his army. Cometo, twelve miles from Civita Vecchia, was held by General Bixio, while the Fourth corps moved from Civita Castellana towards Rome.

In the meanwhile Victor Emmanuel sent to the Pope a letter in which he explained that, considering the important events which had taken place, he deemed it his duty to occupy papal territory, promising the Holy Father that he would guarantee to him the free exercise

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PETER

of the duties of his spiritual office. This autograph letter was conveyed to the Sovereign Pontiff by a messenger.

The audience at which the envoy Count Ponza da San Martino presented the King's letter was very short. The Pope took the letter, did not even open it, but threw it on the table, saying: "That is my answer. I have no other for those who ask me to betray my most sacred rights and my honor." Count Ponza began to bluster, and was very insolent in his manner, saying: "But your Holiness knows that whilst you talk thus, there are possibly four Italian divisions crossing the frontier." The Pope rose with all the dignity you know, and said: "And what do four or more divisions, more or less, signify to me? My cause and this city are in the hands of the Almighty. Tell your master that I shall defend myself to my last soldier and to my last cartridge; and that I will never surrender my rights and those of the Holy Roman Church." The Pope rang the bell, pointed to the door, and Pontius Pilate, as the Romans had already named Count Ponza, retired.

The Pope called in General Kanzler, the minister of arms, and said: "I have given my answer, General. They offer me five days to consider, but I have settled the matter in five minutes. Take all the measures necessary for the defense, and Mary Most Holy will help us."

From this it is seen how far the Holy Father was from acting at the mere dictation of the foreign troops, and how far he stood to the last in defense of his rights and those of Christendom in his august person.

Colonel Chavette, in command of the papal forces, determined to resist the invasion. His troops were concentrated near Montefiascone, consisting of 1,700 well armed, well equipped men, having Remington rifles and several mitrailleuses. The Italian army was divided into detachments, three of which were encamped at Terni, and several were occupying the cities of Viterbo, Civita Castellana and Monte Rotondo, while still another column, under General Bixio,

## SEIZURE OF THE PATRIMONY OF ST. PETER

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at Civita Vecchia, cooperated with the fleet under the command of Admiral Cerrati.

The time had now arrived when the Piedmontese government proceeded to carry out its contemplated plan of moving the capital of Italy from Florence to Rome, guaranteeing all rights to the Pope as Sovereign Pontiff of the Catholic Church, and protection to all other interests in the exercise of his prerogatives. King Victor Emmanuel ordered his troops to march to Rome, and several strategic points were soon occupied. General Bixio left Bologna with a flying column, eager to be the first to enter the Eternal City. It was his avowed desire to exterminate the entire Roman hierarchy.

## TERMS WHICH THE POPE REFUSED TO

In the meanwhile Baron Ricasoli had an audience with Pius IX., and submitted terms which the Pope refused to accept. "At five o'clock," writes an eyewitness, "we heard the first shot. A battery had been posted some two hundred yards from where I was standing on the terrace and its aim was to open a breach on the right of the Porta Pia. General Ferneri's artillery attacked the Porta del Popolo, while General Angelini was opening breaches at the gates of St. Giovanni and near St. Lorenzo. These attacks had been going on several hours, and long columns of black smoke arose above the city. We perceived that a house belonging to the Bonaparte family had taken fire. At nine o'clock a bomb shell fell on the roof of the Church of St. Agnes, smashed through the ceiling and landed on the floor of the edifice. An order was given to hoist aloft on the church-tower the white flag of the Geneva Convention. At half past ten a strong fire of musketry was heard, and as I ran along the Via Nomentana, I saw that the two cannon worked

by the papal troops on the road had ceased firing. I then entered the Villa Torlonia and in a few moments was opposite the Porta Pia. Here the firing had ceased and the Zouaves had hoisted the white flag. General Cazenly,

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in command of the attacking forces, with his wounded arm, followed by his staff and one fortieth and forty-first regiments of infantry, marched to the barricade. The first officer who advanced was a Signor Valuziana, who had been exiled from Rome eleven years before, and he was congratulating himself upon his return. Just as he reached the top of the barricade he fell dead, struck by a bullet in the forehead. The papal artillery at this moment, acting under instructions from the Holy Father, surrendered, all resistance ceased, and Rome was occupied by the Italian troops.

While these portentous events were transpiring in Italy the hitherto proud French nation was experiencing disaster after disaster, until finally the very abyss of degradation and humiliation was reached in the surrender of arms and the cession of two of the fairest provinces of her dominions to the Prussian conquerors.

There began immediately after the occupation of Rome a prolonged series of public demonstrations, during which all manner of insults and indignities were perpetrated against the Holy Father and his sympathizers. A plebiscite was announced to convene on the second of October for the ostensible purpose of getting an expression of the people of the usurped Roman states on annexation to the Kingdom of Italy. The Leonine City, that part of Rome now occupied by the Holy Father, was threatened with exclusion from the plebiscite, but upon reconsideration the minority vote which would issue from that quarter was deemed to be of so slight importance that a representative was allowed. As might have been expected the



plebiscite was a farce. Out of the forty thousand citizens who were promised to vote, exactly two thousand and seventy approached the ballot box, embracing the five districts of the city.

A correspondent of the London Tablet, writing from Rome on this subject, made public the following facts in connection with this plebiscite: "The booths were well-nigh deserted; in the Piazza Colonna, where the principal one was stationed, the lieges of Victor Emmanuel

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were appealed to by the eloquence of three brass bands to come forward and vote, but the sovereign people were deaf to the voices of the choruses, and the hymns of Savoy and Garibaldi's March fell alike unheeded on the ears of the people. Good fathers of families and workmen passed

contemptuously by the urns, and shrugged their shoulders on their way to mass, as the voting was on Sunday. The Republicans took little interest in the business, and save in two districts let the plebiscite have its way."

On the nth of October General La Marmora entered Rom\* 1 and issued a proclamation. He claimed that the "plebiscite nobly crowned the national edifice," and expressed the hope that the Popj, as Head of the Church, would exercise his spiritual rights in perfect freedom. "This feeling," he said, "is sacred, but the national senti- ment is no less sacred." He then appealed to all citizens to preserve order and tranquillity.

Pius IX. sent a letter to King Victor Emmanuel saying in conclu- sion, "I bless God who has allowed the last days of my life to be filled with sufferings for His Church through you, and I place in His hands my cause, which is not my cause indeed but wholly His own."

## CHAPTER XX

### POLITICAL AND RELIGIOUS COMPLICATIONS

THE long struggle, during which this usurpation of the papal possessions was agitated, had at last seen its realization. The first publication of pernicious literature injurious to the Holy See had seen light fourteen years before the first armed soldier moved upon the Eternal City. This pamphlet was followed by numerous others, all intent upon educating the masses in the doctrines of the revolution against civil authority. One of these had for its subject, "Reform in the Papal States." It was published simultaneously in European capitals. Upon the appearance of the tract, the French clergy hastened to defend the rights of the Pope's temporal dominions. One of the foremost was the celebrated Mgr. Dupanloup, Bishop of Orleans, who, with all the ardor of his soul and the

eloquence of his mighty tongue and pen, denounced intriguers who threatened the temporal independence of the Holy Father. Then came the war with Austria; and the annexation of Nice and Savoy in a measure satisfied the Catholics of France for the spoliation of a portion of the temporal domain of the Holy See. The Holy Father was sold "for a few acres of Alpine snow," as one writer puts it. The trend of modern thought was for more than a decade towards rampant infidelity. The disasters certain to ensue upon the conversion of a people or peoples to its doctrines were imminent. In a letter written by Dr. Manning to Dr. Newman in 1861, he says:

"The laws of nations, public rights, established treaties, and legitimate possession are, no doubt, to the modern school of statesmen, null and without meaning; they are, nevertheless, the realities which bind society together, and they constitute the moral tests by which

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the justice of a cause is to be tried. The policy which violates them is immoral; its end is public lawlessness, and its success will be its own punishment. Now I have no deeper conviction than that this anti-Catholic movement, led or stimulated by England, will have its perfect success, and will reign for a time supreme; and next, that perhaps before we are in our graves, all who have partaken in it — princes, statesmen, people — will be scourged with a universal conflict, with revolution, and a European war, to which 1792 and the wars of the First Empire are a faint prelude. What shames and alarms me most is to see men who once believed in a higher order of Christian politics, now propagating against the Holy See, the doctrine of nationality and the lawfulness of

revolution.

". . . It seems as if men had lost their light. How otherwise can we explain the blindness which cannot see that the conflict of France and Austria has weakened the Catholic society of Europe, and has given to the Protestant policies of England and Prussia a most dangerous predominance. It will not be long before European war will wear out and waste the powers of the Christian society, and will give a fatal predominance to the anti-Christian society or revolution which is everywhere preparing for the last struggle and for the supremacy. The Catholic society of Europe weakened, the Christian society will soon, in turn, give way. Then comes the scourge. The conviction that I feel, that a great retribution is impending over the anti-Catholic movement of England, France, and Italy, is rendered all the more certain by the fact that the critical point in the whole conflict, the key of the whole, and the last success to be gained is the dethronement of the Vicar of our Redeemer."

This foreshadowing of events which ten years later saw their literal fulfillment, would give to the words of the learned Archbishop of Westminster the weight and character of genuine prophecy. All that he portrayed as probable occurred, and the reign of infidelity and revolution prevailed in every European country early in the next

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decade. The governments which approved the first spoliation of the Church, on the plea of non-intervention in the internal affairs of Italy, continued to offer the same reason for their inaction in the occupation of the patrimony of St. Peter. One of the most potent influences in bringing about the usurpation of the temporal dominions of the Holy See was the revolutionary press, which for years abounded in attacks on the Pope and his ministers, some of these going so far as to give him

instructions as to the course of conduct he should pursue. Some of these journals insisted that the Sovereign Pontiff was now living under the pious and beneficent regime of the King of Italy, and that he ought to yield obedience to him and his government.

## VIGILANT WATCH KEPT

A system of espionage was adopted regarding the papal court and its functionaries. People leaving or entering the Vatican were submitted to search; letters, telegrams, and every other means of communication between the Pope and his subjects were liable to suppression. Public officials and press correspondents, time and again, complained of their mail being tampered with before delivery, and it was also proven that sums of money and negotiable papers were abstracted from the letters and satchels of visitors to Rome, if they were suspected of being in sympathy with the Holy See.

Thirty-five thousand francs, paid to the Pope's



private account by a French gentleman, the father of a Zouave, which was deposited in the Roman Bank, was confiscated by the Italian authorities. The condition of the laboring classes became most serious, as it was almost impossible for them to obtain means of subsistence. As it was from this class that most of the public construction employes were engaged under the pontifical government, these industrious heads of families found themselves proscribed by the new government, and they could with difficulty get any work to do.

Rents increased, living became more and more expensive, taxes

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multiplied, so that the average salaried artisan found himself hard pressed for the necessities of livelihood. Not one of the reforms promised by the

municipality for the improvement of the citizens, was fulfilled. The convents and religious houses were invaded and plundered, without pretext or semblance of authority, the inmates of these establishments being thereby reduced to a state of terror and physical prostration. The hatred of the revolutionists for the priest-hood was especially intense, and every opportunity was taken to excite the populace against the ministers of Christ. An American, living in Rome, saw three priests stabbed in one night by a patriotic tailor named Pietro Sardi. Their names were preserved by the relater: Fathers Ceccarelli, Giovanni Christofani, and Tito Gioni. An oriental Bishop visiting Rome, who was clad in plain clothes and who wore a long beard, being taken for a Zouave, was attacked and almost beaten into insensibility. These and many other atrocities were of daily occurrence, and it was at the risk of life that respectable citizens walked the streets of Rome.

## THE ACT OF GUARANTEE

The Italian government, fearing the Catholic and the extreme revolutionary parties, hesitated about adopting a policy entirely agreeable to either. It sought to conciliate both by following a course offensive to each. While seizing the property of the Church to please the extremists, it offered to Catholics the excuse that this was made only to protect the Pope from his enemies. The guarantee which the government offered to the Holy Father, defined in the proclamation which followed the entrance of the army into Rome, was violated in every particular. It will be interesting to review some of the provisions contained in the act of guarantee.

The terms were as follows: "All political authority of the Pope and the Holy See in Italy is abolished, and will remain so. The Pope will be entirely free to exercise the ecclesiastical rights he now pos-

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sesses, as the Supreme Chief of Catholicism, and will enjoy all the honors and liberties which constitute sovereign rights. He will dispose of, and provide for, his court as he has up to the present time. A territorial immunity will be accorded to the Holy See, so that it may be free and independent at home and abroad, and take care of the interests, and exercise the authority of the Church. All Italian and foreign Prelates, Cardinals, Bishops, spiritual bodies and ecclesiastical orders will enjoy certain immunity at the place of residence of the Supreme Head of the Church, whether summoned for council or other purpose.

"The Holy See will be free to communicate, at home and abroad, with the powers and the clergy. Special postal and telegraphic service will be placed wholly at its disposal, and the representatives of foreign powers at the Holy See will enjoy unlimited liberty as at other sovereign courts. The Pope's legates and envoys will be

treated like ambassadors of foreign sovereigns. The Pope and the Church will enjoy unlimited liberty of publication of all personal and conciliatory affairs. The Pope shall have full liberty to travel at all times, in and out of the country. Italy will consider him as a foreign sovereign, and he will be treated and honored as such throughout the kingdom. The appanage of his Holiness and his court shall be furnished by Italy, which also assumes the debts hitherto contracted by the pontifical States. Italy is disposed to guarantee the liberties of the Church, and the independence of the Pope, by sanctioning them in an international treaty. By these acts the government wishes to prove to Europe that Italy respects the sovereignty of the Pope, conformably to the principle of a free Church in a free State."

The government, in offering these liberal terms, was not, however, able to keep them. Whatever may have been the disposition of the king and his ministers, they were, by their own confession, powerless to maintain any of the conditions with

the Holy Father. The same fear of the revolution which precipitated them into the occupation of

## GOING HEAVENWARD

IN THE ABOVE ILLUSTRATION WE BEHOLD THE REWARD OF A VIRTUOUS LIFE A SOUL BORNE TO HEAVEN IN THE ARMS OF AN ANGEL. THE GARLAND OF FLOWERS ON THE HEAD TYPIFYING THE SWEETNESS OF THE VIRTUES PRACTICED IN LIFE WHILE THE CROSS THE TROUBLES AND SUFFERINGS WHICH IN IMITATION OF THE SAVIOR WAS BORN WITH RESIGNATION.

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Rome was ready at any time to force them to undertake further attacks on the Church, even to the suppression of every order of religious workers in Italy, the banishment of the priesthood, the confiscation of ecclesiastical property, and the imprisonment of the Pope himself. Circumstances combined to make the Vicar of Christ a veritable prisoner after he had withdrawn within the precincts of the Vatican.

Any overture which the government of Italy of that day may have made to the Holy Father, savoring of friendship, must be taken as simply a ruse to bring him to accept the situation as an accomplished fact, and submit to the subordination of the Church to the State. The guarantees offered were only intended

to deceive foreign Catholics who, by reason of their distance from the actual scene of trouble, could not possibly judge of their being carried out. No one in Rome for a moment thought that the provisions would be observed, least of all that wing of the political party considered as the "Left," who openly laughed at the hypocrisy of the Cabinet. The nullity of these guarantees was a foregone conclusion among Romans. Pius IX. fully understood the scope of the scheme to destroy the papal influence in Italy, and substitute for the religion of Jesus Christ the revolutionary doctrine of social anarchy. He refused absolutely to compromise himself, or the cause he represented, by negotiating with the government, and to every species of trickery in the name of friendliness, on the part of his arch-enemies, he courageously and defiantly replied that he could not consider them. His non possumus, "we cannot," has passed into history with a significance all its own. His mind was fully made up that he would not temporize with the usurping government, nor receive its representatives on any pretext whatever, thus



maintaining his rights to the territory hitherto the possession of the Holy See. Meanwhile his Holiness lived within the enclosures of the Vatican grounds, taking his daily exercise in the gardens, either walking, or riding in a small carriage assigned to

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his use. Cardinals Antonelli, secretary of state, and Bonaparte took up their residence with him. The other Cardinals came and went to the Vatican, but always dressed in black, without any emblem of their dignity. They had to do so. The troops of the government took possession of the principal entrance to the Vatican, and mounted guard in the interior courtyard of San Damaso, where they quar- tered all visitors to the Pope's apartments.

A few Swiss Guards were allowed to stand on the

staircase leading to the papal chambers, but at the foot of the steps the Italian government maintained a detachment of spies, with instructions to report to the authorities anything which might be deemed of a suspicious nature. Not a person, a letter, or a telegram was permitted to leave the palace without inspection. His Holiness refused to receive General La Mamora, the lieutenant-governor of Rome, persistently denying an interview, or to enter into any contract whatever, with him, or any representative of King Victor Emmanuel.

As an instance of the privileged telegraphic service guaranteed the Holy See in its workings, we might cite the attempt of the Belgian consul, Mgr. de Merode, who desired to send a telegram to his government at Brussels, giving an account of an attack which was made upon a countryman and friend of his. When he presented the same for transmittal, the telegraph office at Monte Citorio refused to receive it. The entire Catholic and non-partisan press were time and time again proscribed and suppressed, until it became practically an

impossibility to get any reliable news to the world. This fact influenced the Pope to have several important documents printed in Switzerland.

Victor Emmanuel, meanwhile, kept the people of Rome in suspense regarding the date of his triumphal entry into Rome. Several times the day was set, and each time recalled. The King hesitated to enter the Eternal City; every sense of justice and humanity prompted him to delay humiliating the aged and suffering Pontiff

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whose rightful sovereignty he had usurped, notwithstanding the consecration of centuries of possession.

One of the reasons assigned for the failure of the King to proceed to Rome was, "that the vote of the

Chambers must ratify the recent annexation of the pontifical States before his Majesty could properly, as a constitutional king, take possession." The real reasons, however, for his postponement of the disagreeable task of personally entering the Quirinal so recently occupied by the Holy Father, especially on the date in December arranged by his ministers, were first, the refusal of the "Corps Diplomatique" of Florence to accompany him; second, the complications occasioned by a Prussian note; and third, the extreme repugnance of the King to the journey, and his terror of lodging in the Pope's apartments in the Quirinal. To these reasons might be added the fact that the wife of Prince Humbert and her daughters were exceedingly averse to the King's habilitation of himself in Rome, and openly expressed themselves as fearing the results of such an act, imploring Victor Emmanuel not to go to Rome.

In this connection, it may be stated that the sympathies of the majority of women of all ranks and conditions in the Eternal City were with the

Holy Father, and among those of patrician and noble birth the disapproval and denunciation of the unjust seizure of the estates of the Pope received open approval.

The Duchess of Sora refused to return to Rome while the conditions were such as to render the Holy Father a prisoner in the Vatican. The Prince and Princess Barberini also refused to return, remaining at their country home, occupying themselves in prayer and works of charity. They, at the same time, refused to rent their palace to the royal family. The Marchesa Teodoli courageously headed the subscription for the Roman gendarmes and soldiers who refused to take service under Italy. The young Roman patrician members of the Urban Guards joined in the effort to keep up the

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courage of their more despairing brothers of the papal army. But these acts on the part of faithful souls could not prevent the onward march of lawlessness.

The public atrocities against the person and the privacy of the Pope multiplied in number and character. Especially disgraceful were the scenes enacted on the 8th of December, 1861, and the three following days, which gave occasion to the appended communication of Cardinal Antonelli, the Pope's secretary of state, to the Nuncios to foreign governments.

## CARDINAL ANTONELLI'S COMMUNICATION

\* 4 I have already informed your Eminence about the sacrilegious acts that took place on the morning of the 8th inst. in the Basilica of the Vatican, and the outrageous insults then offered to the numerous faithful who had repaired thither on a pilgrimage to the tomb of the Prince of the Apostles. It might have been hoped that, in consequence of events

which have so profoundly afflicted this city, the existing administration and military authorities would have taken proper measures to prevent their recurrence. This hope has been disappointed, like all the other hopes hitherto cherished by us. What has since happened, namely on the 9th and 10th, yesterday, Sunday the nth, proves that respectable citizens can no longer count on the protection of the government, which has ample force at its command for the purpose, when they need it for their own personal safety and for the security of principles they hold equally dear and sacred. A pretext was wanted for continuing the lawless acts of the 8th of the present month, and the newspapers undertook to furnish it. These published hints that it was Colonel Azzanesi, the commander of the pontifical corps, now disbanded, who had on the previous day dispersed the demonstration made around the Vatican. Nothing more was necessary to determine the mob to make an assault upon the house in which Colonel Azzanesi was stopping, and to demand,

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with violent outcries, his arrest. Explanations and remonstrances had no effect in dissuading the rioters from their purpose. Embold- ened by the absence of any force for the preservation of order, they made preparations for bursting open the door. This was about to be done, when the people of the house contrived that Colonel Azzanesi could escape by means of a skylight on the roof, by which he was enabled to get into a neighboring street, to elude the pursuit,, and thereby save his life.

"About the same time several persons of distinction, who hap- pened to be in the Corso, were assailed with insults and outrages, and would have been subjected to even worse treatment had they not hastily withdrawn to a place of safety.

"Lastly, about dusk, another noisy demonstration took place under the windows of a cafe frequented



by a number of young men of the most distinguished families of Rome, who were well known to be attached to the Holy Father and the cause of religion.

"What is most lamentable and astonishing is that after the fair promises, so repeatedly made, to respect the person of the Holy Father, after the official and semi-official declarations of the newspapers about the full personal liberty of the Holy Father, at the very time when these painful scenes were taking place in the very center of the city, the disorders of the previous days were all repeated in the most savage manner in front of the Vatican and before the very eyes of the Pope himself. All who, for any cause, went in or came out of the palace were pursued with obscene cries and foul epithets, by a mob posted in front of the principal gate, although a detachment of Italian soldiers were there on duty at the time. Subsequently, groups of these vagrants attacked several men who had lately belonged to the pontifical gendarmes, and a Swiss Guard who happened to be passing in civilian

attire, whom they arrested and dragged to prison with shouts and threats. These disorderly acts were repeated both on the 9th and 12th without any kind of hindrance or interference

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on the part of the government, who were well able, if disposed, to have prevented them.

"I dare not repeat the vile songs and cries of death shouted against the Sovereign Pontiff and the chief dignitaries of the Church, which resounded incessantly in the public streets and close to the residence of his Holiness. I cannot describe the insults which were offered to the clergy. One priest was knocked down and seriously injured, and everybody who was suspected of harboring sentiments of pity for him was treated likewise. The boldness of the perpetrators of these

outrages, encouraged by the supineness of the author- ities, not to say the connivance, has reached such a pitch that nobody can, without personal risk, even go into a church, especially those churches which heretofore, on account of special graces, have been most frequented by the faithful, these being on that very account made the scenes of the special orgies of the mob.

"What clearly results from all this is that the plan of action decided on, and openly avowed by the revolutionary press, is to force the Holy Father to dismiss from his service the Swiss Guard and the few soldiers who still protect his person, and to give himself over to the keeping of the National Guard; or, to surrender himself to the guardianship of the regular troops, whose disposition and principles are hardly more to be depended on.

"What intense grief all these sad doings must and do cause the Holy Father, it is easier to imagine than to describe, and his affliction cannot fail to become more acute as he sees the boldness of the

disorderly growing greater every day, and becoming more formidable in proportion as the authorities show themselves indifferent to its repression. It is not, certainly, very far from the truth to say that all these facts, these constant and unrepressed disturbances on the occasion of every new arrival of troops, the encouraging tolerance openly expressed when the need arises to restrain offenses against the dignity and person of the Holy Father, constitute so many

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means for bringing about the resolution of the Holy Father to leave Rome.

"For myself, I leave to your Excellency the work of deducing the consequences which must follow from the adoption of such a resolution. My business was to supply you with the knowledge of

all the odious acts above mentioned, so that you may lay them before the minister of foreign affairs, with the view of convincing him that the present state of things cannot last, and that it is offensive to the Holy Father. It is even more injurious to religion and to the Church, already thrown into deep affliction by the lamented circumstances of their August Head."

The unification of Italy was a plausible pretext for the most gigantic piece of treachery and wholesale robbery of territory that the world has been called upon to witness. The aspiration of the Italian people for unity, national unity, was a strong argument to advance for the attempt to wrest from the Papacy her ancient dominions. The trend of thought at the time was the unification of all peoples speaking the same tongue under one central government, as exemplified in the attempt to consolidate all countries where the German language was spoken, on the part of Germany. The Eternal City was the only one for ages where communal self-government existed, and if the

government of the Popes was not absolutely republican in an age when the sword ruled all things, it was the nearest approach to it, even at the hour of its suppression.

## CHAPTER XXI

### CARDINAL PECCI—CHAMBERLAIN OF THE HOLY ROMAN

### CHURCH

/ ~|~ V HE year 1887 witnessed the fiftieth anniversary of the episcopate of the reigning Pope, Pius IX., and the Golden Jubilee celebration brought innumerable pilgrims from all parts of the world to Rome, for the purpose of congratulating the venerable Pontiff. The ceremonies attending the religious celebration were set for June 3, and on that day the entire Italian hierarchy gathered in the Eternal City to do homage to their beloved Pontiff.

The Cardinals, Arch- bishops and Bishops of the former States of the Church assembled at the Vatican where they were granted a special audience by the Holy Father, during the course of which an address was made by the Cardinal-Bishop of Perugia, who had been chosen for the occasion. It was as follows:

### ADDRESS BY CARDINAL PECCI

"Most Holy Father, surely it is by an admirable design of God's providence that, while under your Pontificate, the worst enemies of the Catholic Church and of her Divine Head, Jesus Christ, were permitted to wage against both the most bitter war which the memory of man can recall, in past ages as well as in the present, we should, on the other hand, be given to behold a succession of happy events, bringing into the most prominent light the ardent love of the Christian world for the Church and the most faithful obedience towards the Apostolic Chair.

"More than that, the more skillfully devised were the plans of our

adversaries, the more successful did the assaults of the revolutionary

sects prove — thanks to the connivance or the aid of the temporal

powers; the more closely, on the other hand, did faith and charity

draw souls together among the Catholic nations, the nearer did the

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bonds of union draw the flock to the shepherd, the children to their parent; the firmer appeared the faith of all in the pontifical authority, the more



constantly, oh, Most Holy Father, shone forth the love of the whole world for your person.

"We cannot help feeling that events are directed towards a happy and prosperous issue, when we see the faithful of every land pouring as pilgrim-crowds towards the Vatican, or laying their liberal offerings of Peter's pence at your feet, uniting in solemn and public prayer, or giving vent in some other way to the common joy — all striving in concert to celebrate the happy anniversary of the day on which, fifty years ago, God gave you to be consecrated a Bishop.

"Therefore it is, Most Holy Father, that we, the pastors of your provinces, especially those of the Marches, Umbria, and /Emilia, and the flocks confided to us, can yield in fervor to none, both in our dutiful obedience to you, in our reverence for the supreme power of Peter, and in our enthusiasm in celebrating this most happy day. You, Holy Father, were born in the Marches, of the noble blood of Sinigaglia; happy Umbria first received

you as a Bishop, and first of all the Church of Spoleto had the benefit of your labors and was graced by your virtues; and last, /Emilia, glorified by your pastoral care and the splendor of your Roman purple, sent you to Rome to ascend the sublime chair of Peter.

"Hence, while in our own name we again and again renew to you to-day the solemn profession of our inviolable union with this same Apostolic Chair of Peter, and of our loving devotion to your person; we also declare in the deepest joy of our hearts that both our Priests and our people share with us this same solemn profession and heart- felt sentiment. Manifold as are the frauds and the insolence by which ungodly men unceasingly try to shake our constancy in the Christian religion, nevertheless we remain bound to you by unswerving obedience and love, and we accept the teachings which your exalted office imparts to us. They unite with us in placing at your

feet their loyalty to you as the Prince of Pastors, and imploring that God will shower upon you the fullness of His choicest gifts, comfort- ing and directing you in the bitter trials which press upon you, saving and preserving you for the honor and increase of religion, and for the support and defense of His Church. That you may have also some visible proof, though never so small, of the most dutiful love and reverence which we and they bear you, we pray you to accept, Most Holy Father, the little offering they freely make to relieve your own needs, and which we beg you to estimate from the love of the givers, not from its material amount.

"It only remains, Most Holy Father, that you, who love us all, bestow on ourselves and on all the faithful of our dioceses who have so much to contend with in the present difficult times of revolution, the Apostolic Benediction, which shall bring them wisdom and strength. This we ask for all the more readily that we have good reason to

hope that God, at your prayer, on this day of great joy to yourself and your children, will pour down forthwith on all of us the plentiful streams of heavenly blessings."

## NEW DUTIES FOR CARDINAL PECCI

Cardinal Pecci had lost his coadjutor, Bishop Monsignore Pascucci, by death in 1874, and it was not till his arrival in Rome in 1877 that one was appointed to assist him in the arduous labors of his diocese. He succeeded in obtaining the appointment of Monsignore Laurenzi, who had been his Vicar-general since 1847, as coadjutor Bishop. Monsignore Charles Laurenzi was consecrated Bishop of Amata in partibus infidelium by Cardinal Pecci in his own titular Church, St. Chrysogonus, situated in the transtiberian quarter of Rome.

The death of Cardinal Philip de Angelis, Archbishop of Fermo, in the papal States in July, 1877, affected Pius IX. most deeply. The Cardinal

had held the office of Chamberlain of the Holy See and had presided at the Vatican Council. He had ever been the most

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outspoken of the many protestors against the outrages leveled at the Sovereign Pontiff, having on account of his activity been imprisoned in the fortress in Ancona in 1848, and there subjected to the greatest humiliations for a period of forty days; and again in 1860, he was made a captive by the Italian government in Turin, where he was imprisoned for six years. There existed a bond of union between the two friends, exceeding that between ordinary earthly friends, for their religious pursuits and inclinations being identical, cemented the union more closely.

It was no easy matter to decide upon a chamberlain to fill the post left vacant by the death of Cardinal

de Angelis. He had possessed the Pope's confidence to such a degree that the Holy Father acted always upon his suggestions. Then, too, the position carried with it the responsibility of acting as the Head of the Church during the vacancy of the Holy See, and pending the election of a successor.

The summer months wore on, ill health on the part of Cardinal Pecci causing him to remain in the Eternal City till the end of August, when he returned to Perugia to superintend the examinations at his seminary. Before his departure Pius IX. intimated to him that he had practically decided to appoint him to the post of Chamberlain to the Holy See in the approaching consistory, which would take place in September. These tidings brought to the heart of Cardinal Pecci intense sorrow, for the appointment meant separation from his beloved diocese of Perugia.

The office of Chamberlain of the Holy See is of unusual responsibility, embracing in its sphere of duties the financial management of the Church

affairs, the actions of the civil magistrates, the guarding of treaties of peace and the general supervision of the entire administrative offices of the Church in Rome. The appointment took place in the September consistory, and as Cardinal Pecci was present, his selection was approved by the Cardinals present and the ceremony of investiture immediately followed. The Holy Father presented

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him with the staff of office, saying: "Receive this staff in token of thy jurisdiction and thy authority, and be henceforth the Camerlengo (Chamberlain) of the Holy Roman Church."

He returned to Perugia, but Pius IX., foreseeing that his life was fast approaching a close, urged the Cardinal to hasten his departure and come to Rome. Cardinal Pecci was now sixty-eight years old, an age when most men feel like laying down

the cares and activities of life and withdrawing from public concerns. But Cardinal Pecci looked upon the call as imperative, and immediately prepared to change his residence to Rome. The clergy and people of Perugia, while elated over the honor paid to their Cardinal and their city, were at the same time deeply pained to lose their good pastor. When the day of departure arrived the clergy and people assembled at the episcopal palace, and they followed him beyond the walls of the city, where, kneeling, they received his last blessing as their beloved Bishop, — and Cardinal Pecci, in tears, left that city which had been his home for thirty-two years.

It had been his rule to address, before the Lenten season on each year of his episcopate, a pastoral letter to his flock, urging all to keep up their good works, and aim for greater sanctification. In the letter of 1877 he emphasized the need of uprightness in social and domestic life. After a few preliminary remarks he asked: "Is the Catholic Church hostile to the progress of industry, art,



science? Is there, as her adversaries declare, a natural and irredeemable incompatibility between the Church and civilization?"

"No," he answered, "the Catholic Church is hostile to no phase of progress, is not incompatible with civilization even in its purely material aspect."

He explained in this letter to his people what civilization was, and what were its merits and advantages, saying among other things: "A celebrated French economist, Bastiat, has grouped and shown as in a picture the multiplied benefits man finds in society, and it is a

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wonder worthy of admiration. Consider the humblest of men, the poorest laborer — he has wherewith to clothe himself and provide shoes for his feet. Think how many agencies and persons had

to be put in motion to furnish this clothing and these shoes! Daily every man places to his lips a morsel of bread. Behold here what labor ! How many hands it has taken to reach that end, from the husband- man who painfully turned the furrow to confide to it the seed, to the baker who converted the flour into bread! Every man has rights; he finds in society lawyers to defend them, magistrates to make them sacred by their sentence, soldiers to compel respect for them. Is he ignorant? He finds schools, men to write books for him, others to print and publish them. To satisfy his religious instincts, his aspira- tions towards God, he finds those of his brethren who, laying aside all other occupations, give themselves up to the study of sacred lore, renouncing business, pleasure, and home,, the better to discharge these lofty duties. But this is enough to prove to you clearly that society is indispensable in order that our wants, which are as urgent as they are varied, may be satisfied.

". . . Society, being made up of men essentially perfectible, can- not remain at a standstill; it makes

progress and perfects itself. One century inherits the inventions, discoveries and improvements of its predecessor, and thus the sum of physical, moral and political benefits grows marvelously. Who would compare the miserable huts of primitive peoples, their rude utensils, their imperfect tools, with all that we of the nineteenth century possess? Nor is there any more comparison between the articles produced by our ingeniously constructed machinery and those toilsomely wrought by the hands of man. There can be no doubt that the old highways, unsafe bridges and long and disagreeable journeyings of past times, were not the equals in value of our railroads, which, as it were, fastened wings to our shoulders and have made our globe smaller, so near have they brought its nations. Is not our era, by the gentleness of its manners,

superior to the rude and brutal days of barbarism, and are not reciprocal relations on a more friendly footing? From certain stand- points, has not the political system been improved under the influence of time and experience? No longer is private vengeance or torture tolerated, and the petty feudal tyrants, the wrangling communities, the wandering bands of free companions — have they not all disap- peared? It is then true that man in society goes on perfecting himself in physical comfort, his moral relations with his fellows, and his political condition. And the different degrees of this successive development to which man in society attains are civilization; this civilization is new-born and rudimentary when the conditions under which man grows more perfect, in this threefold sense, are but par- tially developed. It is great and high when they attain a larger development; it would be complete were all the conditions perfectly satisfied."

He then referred to the errors condemned in the Syllabus, pub- lished by Pius IX. Among them was

one asserting that the Papacy was inimical to science and civilization. "The Syllabus," he said, "did not condemn true civilization — that whereby man perfects himself — but it did condemn the civilization which would supplant Christianity and destroy with it all wherewith Christianity has enriched us. It is not directed against civilization and science, but against atheism and materialism."

## THE DUTIES AS CHAMBERLAIN

Cardinal Pecci entered upon the duties of Chamberlain, residing at the Falconieri palace, and he wrote encouraging words to his people of Perugia, who felt keenly the absence of their beloved Cardinal. In one of these he dwelt upon the painfulness of his separation from his devoted friends. "Closely connected," he wrote, "with you as we have been during all these long years, by the holy bonds of pastoral ministry and by mutual relations which have ever

begotten an interchange of affectionate sentiments, we feel now, dearest children, how heavy is the weight of a separation, which however justified by reasons the most imperative, is still grievous to us. In this state of mind we look forward, as you can well imagine, with no little satisfaction, to the near approach of the Holy Season of Lent, when we can break our enforced silence and address you words of pastoral instruction. Since, therefore, we may not return to your midst in person we do so by this letter in order to converse with you and to gather mutual comfort from the interchange of our common sentiments of faith. These are the consolations which God keeps in store for Bishops, to make up for much sorrow and bitterness.

"For what can be more grateful to us than to hold converse with the flock who are our crown, our dearest joy; than to speak to them of God, and of His Christ, and of His Holy Church, of the duties

of our religion, and of its immortal hopes, and to repeat to them the apostolic words: 'Therefore, my dearly beloved brethren, and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved.' "

All during the autumn and winter months of the year 1877 Cardinal Pecci was the support of the declining Pontiff, who, notwithstanding the increasing feebleness characteristic of advanced age, continued to receive delegations of pilgrims from every nation on earth. The Feast of the Immaculate Conception (1877) was celebrated with great pomp, and also that of Christmas, although the exercises were conducted in comparative privacy, owing to the Pope being a prisoner in the Vatican. There was no indication on the morning of the New Year, 1878, that within a comparatively short time the leaders of the two opposing forces in Italy, that of the Church in Pius IX. and of Italy or the State in Victor Emmanuel, would be no more. Early in the month the King was seized with a malignant disease, and he passed

away to be succeeded by his

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son Humbert. The news of the King's death affected the Holy Father deeply, and he commended the soul of the excommunicated King to the mercy of God.

On the 2d of February the seventy-fifth anniversary of the Pope's first Communion was celebrated by the people of Rome with special fervor. Thousands of the faithful received communion for the intention of the Holy Father. At the Church of the Gesu the Cardinal-Vicar Monacadel la Valletta administered Holy Communion without interruption from dawn till ten o'clock. It was most edifying to see the throngs of Roman patricians with the plebeian uniting in this public act of religion. The Holy Father appeared unusually well on this day, and no one supposed from his animated and sprightly



manner that in a few days he would be called to give an account of his stewardship. He himself, however, had a premonition of his approaching demise, for on the morning preceding the day of his death he was heard to say, "I have finished my career."

On January 17th of this year he issued a protest in which he declared that "he maintained intact, as against the iniquitous spoliation, the right of the Church to her most ancient domains." The cause for this document being sent out to the world was that King Victor Emmanuel died eight days before the above date, and his son Humbert had succeeded to the throne of United Italy. He emphasized the protest by stating that, on his election to the high office of Sovereign Pontiff of the Catholic Church, he had received in trust those temporalities which guaranteed the Holy See a temporal sovereignty and thereby an independence, and he had pledged himself by solemn oath on the day of his coronation to transmit the Church's temporal possessions intact

to his successor.

In an audience granted to a diplomat and his little son, Pius IX., uttered these memorable words:  
"When the moment shall arrive I will go joyously with confidence and certainty, as it is God who rules my dynasty, my heritage, the Church. What will become of me I

## PAPAL HOUSEHOLD

Pope Leo resting himself at the threshold of the summer house — Vatican Gardens.

GRADUATING CLASS, 1862, COLLEGE OF  
THE PROPAGANDA,

ROME

The figure indicated by 5 is that of James J.

McGovern, author of this book.

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know not, but when this boy will return here, he will find in this spot where I am standing another like me robed in white."

When he felt that the hour had arrived he called for his Confessor, Monsignore Marinelli, master of the papal palace, and after making his confession he received the Holy Viaticum, and immediately

there- after the prayers for a departing soul were said aloud, in which the Holy Father joined, seeming to have gained a new strength for the purpose. Still praying, he fell back upon his pillow, while a glow of celestial brightness lit up his face. The Sacrament of Extreme Unction was then administered, and at the words of the prayer, "Depart, oh, Christian soul," his Confessor paused for a moment and looked at the dying Pontiff, when the Holy Father responded in full consciousness, "\SV, proficisce" (yes, depart). These were the last words spoken, and in a few moments, on February 5, 1878, Pius IX. 's soul went to God for judgment. Such was the death of the staunch defender and protector of the Church of Christ against the combined forces of the world and the devil. As he opened his eyes on the celestial vision, joyous indeed must have been the glories of Heaven awaiting him.

The death of Pius IX. came like a shock to the Catholic world. Though his advanced years did not promise a continuance of a vigorous old age, still

the Holy Father, at the beginning of the year 1878, surprised not only the immediate members of his household, but all those who had audience with him at this time. From every nation and clime came letters of sympathy to the secretary of state on the great loss which the Catholic world had sustained in the death of Pope Pius IX. Naught but words of good were heard on all sides, even from the lips of those who had made his days on earth so supremely sorrowful. As the office of Chamberlain of the Holy Roman Church does not cease with the death of the Pope, Cardinal Pecci immediately assumed the duties of the Holy See, exercising them faithfully until he was elected to fill the vacant chair.

## CHAPTER XXII

### VACANCY OF THE PAPAL CHAIR

^ARDINAL PECCI had been summoned to the

presence of the ^^ dying Pontiff immediately upon the latter's symptoms of final dissolution. He was deeply moved by the deathbed scene and wept tears of grief. All who witnessed the last hours of Pius IX. partook of the deep sorrow which the Cardinal felt.

## FIRST STEPS AFTER DEATH OF PIUS IX.

The first act of Cardinal Pecci was to order the prelates of the apostolic chamber to take possession of the Pope's apartments, make an inventory of their contents, and he commanded that all effects, personal and official, be securely placed under lock and key and the keys be given to him. Outsiders were excluded from the Vatican, and the formalities attending the certification of the death of a Pope were observed. On an iron bed covered with red silk lay the body of the deceased Pope, a white coverlet concealing it, with the exception of the head. The Cardinal-Chamberlain, robed in purple, approached the bed, and kneeling on a violet cushion, said a short prayer and then

proceeded to verify the Pope's demise. He touched the pallid brow three times with a silver hammer, repeating the baptismal name, "John, John, John." No response coming from the corpse, Cardinal Pecci announced in a clear, solemn voice, "The Pope is dead."

The removal of the Fisherman's Ring from the finger of the deceased Pontiff by the chief usher followed, and he handed it to the

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Cardinal, thereby making the important transfer to him of the authority of the Holy See.

The official notice of Pius IX.'s death was made public by notices signed by the Cardinal-Vicar, and posted on the door of all Churches in Rome.



The death of the Pope brought to the Cardinal-Chamberlain great responsibilities, as he had to assume all the administrative powers connected with both the spiritual and temporal affairs of the Papacy. He entered upon the duties of this position with that energy and prudence so characteristic of his nature, and he met the obligations courageously, exercising the most consummate skill in maintaining harmony and good feeling.

He at once took upon himself the task of safeguarding the rights and interests of the Church, which were menaced by the existing political conditions in Italy.

The enemies of the Papacy publicly declared that the opportunity had now arrived for the Italian government to have a Pope of its own choice, elected even at the risk of a schism, one who would accept accomplished facts, submit to the demands of Italy, and put an end to the conflict between Church and State, which had been waged so incessantly throughout the long reign of Pius IX.

King Humbert and his ministers were not inclined, however, to heed the voices of the anti-Christian sects, and to their credit be it said they took deliberate action to prevent any attempt at interference with the plans for the Pope's funeral and the electing of a successor. Official notification was sent to Cardinal Pecci that the obsequies of the deceased Pope would be guaranteed protection from violent interference, as also the proceedings of the Conclave of Cardinals which must necessarily soon convene for the purpose of electing a successor to Pius IX. This act of conciliation and generosity was fully appreciated by the Cardinal, who published to the world this decision.

## 276 VACANCY OF THE PAPAL CHAIR LYING IN STATE

One of the difficulties confronting the Chamberlain

was that of deciding upon the place for the public obsequies of the deceased Pope. Here again the good judgment of the Cardinal surmounted the difficulty. As Pius IX. died in the Vatican he decided that the remains of the late Sovereign Pontiff should lie in state in the Church of St. Peter during the nine days before the final interment. Here all Rome would be free to view the corpse of the beloved Pontiff. Moreover, it was feared that the revolutionary factions might take the opportunity of entering the Vatican to further show their disregard and hatred for everything pertaining to the Papacy.

In accordance with his orders the remains of the deceased Pontiff, vested in pontifical\* robes and miter, were carried in solemn procession from the Pope's apartments in the Vatican, and placed on a catafalque in the chapel of the Blessed Sacrament in such a position that the feet of the deceased extended outside of the bronze gates, which shut off the enclosure. The members of the hierarchy, the clergy, the religious orders of men and women,

and also the students ■of the universities and ecclesiastical seminaries, and thousands of citizens, watched and prayed in St. Peter's night and day. On the ninth day, Sunday, February 17, Pontifical High Mass was celebrated by the Cardinal-Dean in the Sistine Chapel, all the Cardinals then in Rome being present. Cardinal Pecci then sealed the casket, which ^before a vast multitude was carried and placed in a niche in the colonnade near the Chapel of the Canons in St. Peter's.

## CALLING THE CONCLAVE

The funeral over, the duty next demanding Cardinal Pecci's atten- tion was that of calling the Conclave for the election of a new Pope. The summons was extended to every Cardinal of the Sacred College, wherever resident, and they were to come to Rome without delay.

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Heretofore the Conclave which determined the election of the pre- ceding four Popes, was held in the Quirinal, which was admirably adapted for such purpose, but this palace was now occupied by King Humbert and his court, which precluded the possibility of the Con- clave being held there. The Cardinal-Chamberlain therefore named the place of Conclave, the Sistine Chapel in the Vatican, and orders were given that suitable preparations be immediately undertaken to, give ample accommodation to the Cardinals who would attend.

Five hundred workmen were employed in making ready for their Eminences and their retinues. Every possible effort was made to secure the Conclave against intrusion or any interference by the powers, Catholic or non-Catholic, of Europe.

Since the time of Gregory VII., the need of independence for the Conclaves was insisted upon.

Pius IX. had provided the freedom of the Sacred College in the election of his successor, by Bulls and regulations which demanded absolute inviolability, and Cardinal Pecci declared in his letter of summons that the Conclave must be intangible, and for that intangibility to be complete, it must be maintained materially, diplomatically and morally; materially, against the surprises of force; diplomatically, against the abolished privileges of the "crowns," that is to say, the right of exclusion, and also against the influence of hostile states; and morally, against confidential negotiations and secret influences. Governments should have no weight on the Sacred College save, as in all other matters, through the irresistible working of facts and of ideas.

The history of the Papacy is the story of the struggles for the freedom of the vote in the Conclave. First selected by the clergy, then submitted to the people, this method broke down the pretensions of Byzantium to have the vote confirmed by its officials.. Between attacks of

Roman partisans and the diplomatic supervision, usurped -by the Hohenstaufens, the Church passed through the con- fused period that came to an end with the definite organization of

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the Sacred College by Gregory VII. and Alexander III. A little later, in 1271, at Viterbo, the "forced Conclave" was established and Gregory X. made it a permanent institution. At the very moment when the nations came into being, the Popes raised the Con- clave and the central government of the Church into that higher region in which the Papacy appears under the aspect of the great free power, the moderator of the world. When finally Gregory XV. drew up the laws that Pius IX. and Leo XIII. completed later, the Emperors, and the Kings of Naples, France, and Spain, jealous of the tiara and envious of the moral force installed in the Vatican, snatched back their control in the form of

privileges granted by concordats.

From Louis XIV. to the day of the breach in the wall at Porta Pia the right of "exclusion," always active, created a sort of unwritten law, which Herr Wahrumund called "customary"; a favor of which Spain made use as late as 1831 in favor of Gregory XVI., which Austria tried to oppose, in 1846, to Cardinal Mastai-Ferretti.

In 1871, by a first Bull, "In hoc sublime," Pius IX. abolished all intervention by any state in the election. In 1874, after Bismarck's declaration to the Reichstag, after the publication in the *Staatsanzeiger* of the circular note to the Ambassadors, and after the fabrication of an imaginary document, "Presente Cadavere," the Pope devoted his second Bull, "Licet per Apostolicas," to forestall the aggression of the Quirinal and its allies. When in 1877 Italy tried to isolate the Holy See, when the "Kulturkampf" broke out or became more bitter everywhere, the third Bull, "Consulturi," defined the canonical strictures of the preceding, and on the



brink of the grave, January 10, 1878, he set the crown on the new legislation by "Regulations" inspired by the dangers threatening all around.

The Cardinal-Camerlengo held the pen; he was guarding the security of the Conclave in which he was to receive the tiara. He added to the strictness of the former regulations new and stricter rules. He showed that he possessed a more delicate and deeper con-

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sciousness of the unchangeable rights that appertain to the successors of St. Peter. With singular penetration he had followed the thread of intrigues and scented secret maneuvers, he prepared in silence the aegis that should protect the intangibility of the coming election -against interference. He upheld the privilege of exclusion. "If the Papacy," he said, "out of prudence, had

tolerated its use for a long time, it had never in any way recognized its legal force." Cardinal Wiseman said: "It is a privilege which the three great Catholic powers possess rather in virtue of custom than of any formal recognition."

A privilege that arises out of any condition ends when the condition ends. From Eugene II. and Lothair to Clement XII. the favor which the "crowns" demanded consisted in the prolongation of the right of patronage, which Rome recognized on all occasions in the case of the Hohenstaufens, the Hapsburgs, the Kings of Naples, France, and Spain. "Sublata causa tollitur effectus" say the philosophers, and here they speak wisely.

The basic reason, the persistent root of the right of "exclusion," is found in the beginnings and in the course of the territorial independence of the Pope's civil principality. The interference of parties and monarchs arises and grows with the fate of the material force which surrounds the external fragility of the apostolic ministry like a

rampart. When the temporal power of the Pope has reached its cul- minating point "inclusion" and "exclusion" weigh at once on the action of the Conclave. Through the interweaving of interests and the natural play of combinations emperors and kings mark out a part for themselves and take to themselves a guarantee in the manage- ment of the Papacy, a political power, and consequently in the direct control of the votes in the Conclave.

## CARDINALS PRESENT AT CONCLAVE

The Cardinals present in Rome are obliged by the pontifical laws .governing Conclaves to enter upon the duties of electing another Pope

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without waiting for their colleagues, after the expiration of ten days following the death of the Pope. There were thirty-nine Italian Car- dinals

who attended the Conclave: Amat, Di Pietro, Sacconi, Bilio, Morichini, Pecci, Asquini, Carafa di Traetto; Antonucci, Panebianco, De Luca, Pitra, Bonaparte, Ferrieri, Berardi, Monaco la Valletta, Chigi, Franchi, Oreglia di Santo Stefano, Martinelli, Antici Mattei, Giannelli, Simeoni, Bartolini, D'Avanzo, Apuzzo, Dicanossa, Serafini, Parrochi, Moretti, Caterini, Mertel, Consolini, Borromeo, Randi, Pacca, Nina, Sbaretta, and Pellegrini. There were seven Germans and Austrians: De Schwarzenberg, De Hohenlohe, Simor, Ledochowski, Franzelin, Miehalowitz, Kutscheker; seven French: Donnet, Regnier, de Bonnechose, Guibert, Caverot, De Falloux, De Coudray; four Spaniards: Moreno, Benavides, Garcia Gil, Paya y Reco; two English: Cardinals Manning and Howard; one Belgian: Deschamps; and one Portuguese, Moraes Cardozo. Among the absentees were Cardinal Brouissais de Saint-Marc, who was on his deathbed; Cardinal Cullen, Archbishop of Dublin, detained at first by illness, and who arrived in Rome to find the Pope elected, and Cardinal McCloskey, Archbishop of New

York, who was en route when the election took place.

While the preparations for holding the Conclave were claiming the attention of Cardinal Pecci, the result of the election was discussed by the entire Christian world. Among the Roman people the adage prevailed that a Chamberlain is never elected to the Papacy, and this prevented any forecast of the result in favor of Cardinal Pecci — and the thought was far, very far removed from his own heart that he of all other Cardinals assembled would be selected for the high office.

In the minds of many, however, the prophecy of St. Malachy was looked for fulfillment and the hope was that the Lumen in Caela (light from Heaven) would succeed the Crux de Cruce.

## CHAPTER XXIII ELECTION OF CARDINAL PECCI

~^HE ceremonies attending the formal opening of the Conclave ■■■ observed in the elections of the four preceding Popes did not take place on this occasion. In former elections they consisted in the meeting of the Sacred College in the Hall of the Consistory in the Vatican, whence the Cardinals, surrounded by their retinues, garbed in robes of mourning, proceeded in state to St. Peter's, where the Mass of the Holy Ghost was celebrated by the Cardinal-Dean. At its close a sermon was delivered in which the electors were admonished of the important trust confided to them, and to remember that it was, not their individual interests that they were to take into consideration, but the welfare of the Church. After these solemn services were concluded the Cardinals went in state to the Quirinal, where the electors took their places, preceded by their attendants and the papal choir, chanting the hymn "Come, Holy Ghost," etc. The people of Rome joined in the procession and the pageant was most solemn, impressive and edifying.

The opening of this Conclave lacked all the public

accompaniments which attended former ones. The magnificent procession of the Cardinals and their retinues from the Hall of the Consistory in the Vatican to the Church of St. Peter, where mass was celebrated by the Cardinal-Dean of the Sacred College, thence to the palace of the Quirinal, the citizens of Rome joining in the procession, was dispensed with.

On Monday morning, February 18, 1878, the Cardinals assembled in

the Pauline Chapel of the Vatican, where the Mass of the Holy Ghost

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was celebrated by Cardinal Di Pietro. The entire diplomatic corps in uniform and representatives from the resident Roman nobility were present at

the mass. A sermon was preached by an eloquent member of the Franciscan order, who alluded most forcibly to the sacred duty upon which the Cardinals were about to enter, and he ' explained the manner in which the Conclave would proceed to elect the new Pontiff. In the afternoon they again met at four o'clock in the royal hall of the Vatican, the entire number named in the previous chapter being present. Cardinal Amat, the dean of the Sacred College, was carried in on a litter from a bed of sickness, and during the Conclave he remained in his room, unable to attend any of the sessions. Two other Cardinals, Morichini and Caterini, though their physicians protested, caused themselves to be brought into the Conclave. The Cardinals then went in procession through the Sistine Chapel, where the opening ceremonies of the Conclave were observed. The senior Cardinal-Archbishop intoned the hymn "Come, Holy Ghost," which the papal choir and all present took up with inspiring fervor, and it was closed with the prayer, "O God, who has taught the hearts of the faithful, by the light of the Holy Spirit, grant us by the same



Spirit to have a right judgment in all things, and ever more to rejoice in His consolation, through Jesus Christ, our Lord."

## READING OF PONTIFICAL LAWS

The Cardinal-Dean, as soon as all were seated, read the pontifical laws observed in Conclaves and each of the Cardinal electors made solemn oath to faithfully obey them. Then Prince Chigi, the hereditary Marshal of the Holy Roman Church and guardian of the Conclave, the secretary and the officials who were permitted to take part, were sworn to the strictest secrecy. Cardinal Pecci now announced that the Cardinals should attend to all business needing their immediate consideration, as at the evening hour all must retire into the

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precincts of the enclosure, and no communication

of any kind could be held with the outside world. The great bell in St. Peter's soon tolled the "Ave Maria," and the voice of the master of ceremonies was heard, ordering all who were not to take part in the Conclave to leave. "Exeunt omnes!" — (Depart all!).

Then each Cardinal was escorted by a noble guard to his cell, which had been chosen by lot. Cardinal Pecci, as Chamberlain, with three other Cardinals, then closed the great door of the chapel, and locked it on the inside, while the Prince Marshal locked it on the outside, and placed the key in a crimson velvet bag which he carried in his bosom.

When this ceremony was observed, as the laws regulating the Conclave prescribed, Monsignore Ricci Parraciani, moderator of the Conclave, proceeded to examine every part of the enclosed quarters, complying with his oath of office that nothing should be left undone to prevent any communication being had with those inside, as well as any news sent to outside parties. The

pontifical laws are so strict in enforcing this seclusion that should there be found the least violation of it, the election, even though the discovery was made after all was over, would be null and void. These ceremonies were completed at nine o'clock in the evening.

It was admitted by everyone present that the success of the above preliminary arrangement and services attending the opening of the Conclave was due to Cardinal Pecci's splendid administrative abilities. The auspicious beginning of the most important event of the latter part of the nineteenth century forboded a speedy conclusion, and the Cardinals seemed to feel that their retirement would be speedily ended.

On Tuesday morning, February 19th, the master of ceremonies went to each cell and said, "In Capellam, Domine" — (To the chapel, my Lord). The Cardinals, with the exception of Cardinal Amat, who was unable to leave his bed, proceeded to the Sistine Chapel.

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Cardinal Pecci's seat was numbered nine. It was on the Gospel side of the chapel, near the altar. The sub-dean celebrated a low mass, then all took their seats, the names of the Cardinals were called by the Secretary of the Sacred College, Monsignore Lassagni, and the announcement made that the balloting for the successor of Pius IX. would take place.

Before the voting commenced the Cardinals unanimously declared that they approved and confirmed the protest issued by Pius IX. on the 17th day of January, "that they thereby renewed all the protests and reservations made by the deceased Sovereign Pontiff, either against the occupation of the States of the Church or against the laws and decrees enacted to the detriment of the same Church and of the Apostolic See, and that they were determined to follow the course marked out

by the deceased Pontiff whatever trials might happen to befall them through the force of events."

## CASTING OF BALLOTS

Three Cardinals were appointed to see that the ballots were properly cast, count them and announce the result. To each elector was then handed a ballot, prepared according to the law regulating the voting. This was divided into three squares. On the first was stamped the words, "I — (Christian name), Cardinal — (family name)." On the second was the name of the candidate, "elect for Sovereign Pontiff, My Most Reverend Lord Cardinal N — ." The third square was left blank. Upon this the law commanded that the Cardinal elector should write a verse from the Scriptures for the purpose of identification. The upper and lower squares were folded and sealed by the voter, leaving exposed only the name of the candidate for whom that vote was cast. When all had signified that they were ready to cast their votes, each Cardinal, following their order of numbers,

proceeded to the altar, on which stood a large chalice and paten that was used only for this purpose. Kneeling on the altar steps he pro-

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nounced the words: "I call Christ our Lord, who will judge me, to witness that I elect the person whom before God I think should be elected, and whom I shall make good in the accession." He then ascended to the altar, placed the ballot on the paten, visible to all, and lifting it up he dropped it into the chalice. Cardinal Amat's vote was taken in his cell by the three Cardinals. After all the Cardinals' votes had been put in the chalice the Cardinal tellers went to the altar. One took up the paten and placed it on the chalice, which he raised and shook thoroughly. The second Cardinal removed the paten, took out one by one the ballots, counted each by numbers, deposited it in another chalice, announcing that there were sixty-one votes

cast. The three Cardinals brought the second chalice to a square table, draped in purple and centrally placed, where all the electors could view the proceedings and hear the names of the candidates voted for, as they would be called out. Then the senior teller drew the first ballot, read in a clear voice the name written on it, and handed it to the second teller, who also read the name aloud and passed it to the third, he doing the same, and making a note of it, as the other two. Each of the electors had been provided with a printed list of the sixty-four Cardinals then living, and as the names on the ballots were called, the Cardinals marked the names and the number of votes on their respective sheets. In former Conclaves the first ballot was not only complimentary, but a formal nomination of candidates. When the first counting in this session took place it was found that the names were many, but none received more than seven, while Cardinal Pecci's name was read out twenty-three times.

The laws governing the election of a Pope demand

that there must be a two-thirds majority vote of the Cardinals present in order to elect. As this did not occur the ballots were taken to a stove and burned, while the smoke from the stovepipe put through a small window indicated to the multitude of people who had gathered in

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the square of St. Peter's, that there had been no election. The Cardinals then retired to their cells, not being permitted by the rules to speak to one another.

At three o'clock in the afternoon the second session of the Conclave was held and the same formal vote ceremony was observed. As the names of the candidates were called, it was noticed that Cardinal Pecci's name was oftener heard; in fact it reached thirty-eight, but not yet a two-thirds majority.



Cardinal de Bonnechose, Archbishop of Rouen, made the following statement after the Conclave: "Cardinal Pecci, to whom on the afternoon of the first day a majority of the votes were given, looked on Wednesday morning pale and frightened. Just before the voting began he went to one of the most revered members of the Sacred College. 'I cannot control myself,' he said; 'I must address the Sacred College. I fear that they are about to commit a sad mistake. People think I am a learned man; they credit me with possessing wisdom, but I am neither learned nor wise. They suppose I have the necessary qualities for a Pope. I have nothing of the kind. This is what I want to say to the Cardinals.' The other said to him: 'As to your learning we, not you, can best judge of that. As to your qualifications for the pontifical office, God knows what they are; leave it all to Him.' "

Cardinal Donnet, Archbishop of Bordeaux, whose seat was next to Cardinal Pecci's, describes what he beheld: "I remarked that when Cardinal Pecci heard his own name mentioned so often, and that

everything pointed to him as the successor of Pius IX., great tears rolled down his cheeks, and his hand shook so violently that the pen it held fell to the ground. I picked it up and gave it to him, saying: 'Courage! There is no question here of you; it is the Church and the future of the world that are in question.' He made no reply, only lifting his eyes to Heaven to implore the divine assistance."

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The ballots were gathered and put in the stove, and again the people of the city and the awaiting world were disappointed. On Wednesday, the 20th day of February, the Cardinal electors assembled in the Sistine Chapel. It was noticed that a satisfied feeling prevailed among the majority, while Cardinal Pecci was profoundly moved. The same formalities were observed at this morning session, the third of the Conclave. The ballots were read aloud, the Cardinals marked the names of the

candidates, and when the last name was pronounced it was found that Cardinal Pecci had received forty-four votes, which was more than a two-thirds majority.

## CHOICE OF THE CARDINALS

There was unbounded enthusiasm among the Cardinals at the announcement of the choice of Cardinal Pecci, and all joined in casting a unanimous vote for him. Each Cardinal then untied a cord that held up the canopy over his seat, that of number nine, Cardinal Pecci's, remaining untouched. The Pope-elect sat with closed eyes, silent and absorbed in deep thought. In his old age a heavy burden had been placed upon his shoulders. Could he carry it? Would his poor body withstand the exacting strain of the tremendous responsibilities of the Pontificate? These and other like thoughts filled his soul. He was aroused from his apparent stupor by the voice of the master of ceremonies, who, accompanied by the Cardinal sub-dean, the senior Cardinal priest and Cardinal-

Deacon, advanced to the simple canopied throne of the Pope-elect. In a loud voice he asked, "Joachim, Cardinal Pecci! Do you accept your election, canonically made, as Supreme Pontiff of the Catholic Church?" With a supreme effort the Pope-elect arose and in a voice broken by emotion, he answered in the affirmative, "As it is the will of God to elect one who is so unworthy of such an exalted office, Vice-Regent of Christ on earth, I accept." The Cardinal sub-dean then asked him, "'By what name do you wish to be called?" and he answered, "'Leo." "'Let it be

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so," exclaimed the sub-dean, "You shall bear the name of Leo XIII.," and each Cardinal said, "Hail Holy Father, Leo XIII.!" The act of acceptance of the Supreme Pontificate, which had already been drawn up ready for signature, was now presented to his Holiness, Leo XIII., who signed it in the

presence of witnesses, who were Monsignore Lassagni, Secretary of the Sacred College, and Monsignore Marinelli, Bishop of Porphyria.

## VESTED IN PAPAL GARMENTS

His Holiness was then conducted to the sacristy of the chapel where his Cardinal's robes were removed, and he was vested in the papal garments, consisting of a white cassock, cincture, rochet, skull cap and stole, while scarlet slippers embroidered with golden crosses were placed on his feet.

Having been vested in his pontifical robes, preceded by two Apostolic notaries on each side, Cardinal-Deacons Mertel and Conso- lini, and followed by Monsignore Ricci, master of the papal house- hold, he went back to the chapel where the Cardinals awaited him. He received the Fisherman's Ring from Cardinal Schwarzenberg, pro- Chamberlain, then the Cardinals gave him the kiss of peace, and all the officials of the Conclave,

kneeling, kissed the cross of gold on his right slipper.

The number of people in the great square of St. Peter's had diminished at the noon hour, especially when they saw the smoke issuing again from the stovepipe. At one o'clock, however, those who remained, noticed that the bars of the great loggia, on the facade of the Basilica, were withdrawn, and Cardinal Caterini appeared, the oldest Cardinal-Deacon, preceded by acolytes, mace-bearers, masters of ceremonies and prelates of various rank. They hastened into the Church and amid a solemn stillness they heard these words: "I announce to you tidings of great joy. We have as Pope his Eminence the Most Reverend Joachim Pecci, Cardinal-Priest of the

THE MOST REV. MICHAEL A. CORRIGAN Late  
Archbishop of New York.

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Titular Church of St. Chrysogonus, who has taken the name of Leo and will be known as Leo XIII." At this the great bell of St. Peter's rang forth in joyous peals; then all the Church bells joined in and all Rome cried out, "A Pope is elected! Who is he?" In less than an hour the name of the new Pope was on every lip. "Cardinal Pecci has been elected! He has chosen the name of Leo, — Leo XIII." The electric wires flashed the news to every crowned head in Europe, to distant lands, to Perugia, to the dear ones in Carpineto. Thousands of people flocked to St. Peter's, — the great square was soon thronged with the multitude who had come to see the Pope-elect. Entering the Church the great nave was filled with people as far as the high

altar.

## FIRST APPEARANCE AS SUPREME PONTIFF

Their wishes were granted when at half past five o'clock Pope Leo XIII. made his first appearance to the world as Supreme Pontiff of the Roman Catholic Church. He was greeted with loud exclamations of delight, many shedding tears of joy at the happy result. An impressive stillness ensued as soon as they saw their new Pontiff arise from the portable throne and advance to the railing of the loggia. In a slow, clear, solemn voice he intoned the prayers which preceded the ceremony, in which a choir of thousands of voices joined; and leaning over the railing, he imparted his first solemn benediction to the assembled people and to the Christian world.

The usual proclamation of the papal election was then made as follows: "Since God Almighty has deigned to raise to the papal throne his Holiness, Leo XIII., it is ordered that the Te Deum be sung,

and the prayer which is found in the ritual under the title, 'Prayers to be said in the procession of thanksgiving,' be recited in the Churches of the Holy City, without any exception on the 22d day of this month at 10 A.M. Moreover, all the bells of Rome shall be rung solemnly at the same time during one hour. Finally we pre-

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scribe that in thanksgiving for the exaltation of his Holiness, Leo XIII. , during the next three days, viz., the 22d, 23d and 24th inst., the collect pro gratiarum actione — for thanksgiving, be added in every sacrifice of the mass.

"Given at our residence on this, the 20th day of February, 1878.

"Raphael, Cardinal-Vicar. "Card. Placidus Petacci, Sec."

The news of Cardinal Pecci's election was received by Monsignore Laurenzi, Bishop of Perugia, at the close of a solemn high mass, *pro eligendo summo Pontifice*, (for the election of a Supreme Pontiff). The Bishop, without delay, issued a circular to the clergy and people of Perugia in which he said: "We perfectly understand with what joy this providential event must fill our clergy, so long the object of his wise and loving care, and all our people who, on so many occasions and in so many ways, have had opportunities to admire his rare gifts of soul, his pastoral virtues and the exalted wisdom of his administration, whether as our civil governor long ago, or as the Bishop of this illustrious diocese, which he loved as his own native land, as a choice vineyard confided to his husbandry."

The Perugian "Evening Gazette" had the following: "Our city heard with incredible joy of the exaltation of our revered Bishop to the See of St. Peter. We have witnessed unusual emotion on this occasion — tears of joy in the eyes of many;



persons of every rank calling on Monsignore Laurenzi to offer their congratulations; all the bells sending forth a glad peal, and houses illuminated. They are now forming a deputation of distinguished ecclesiastics and laymen charged to go to Rome to offer the Holy Father the felicitations and best wishes of the entire city."

an extraordinary phenomenon

Up in Piedmont, in the village of Bra, is a shrine dedicated to Our Lady, under the title of "Madonna de Fiori" (Madonna of the

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Flowers), and near the shrine are some white thorn bushes which burst into bloom every year, in December. People may account for the fact as they will, but that it is a fact is undeniable. For five centuries this extraordinary phenomenon has been

observed, and the first time in the memory of man that blossoms failed to appear was in the December of 1877. It was believed that for that year the Madonna was not to have her winter garland, but, strangely and wonderfully, on the morning of February 20, 1878, the day of Pope Leo's election to the Supreme Pontificate, the white thorn put on a quite unprecedentedly beautiful garment of bloom. It was as though the Queen of Heaven herself had wished to greet the great event that made Joachim Pecci the Vicar on earth of her Son.

## CHAPTER XXIV

### CORONATION OF POPE LEO XIII.

IN THE morning of February 21st the Pope, the Cardinals and members of the papal household, many distinguished members of the Roman nobility, and strangers from other lands, assembled

in the Sistine Chapel to take part in thanksgiving services. In the afternoon the ambassadors of the Catholic powers went in state to offer their homage and congratulations to Leo XIII., and with admirable judgment the Holy Father hastened to send autograph letters to the heads of the nations informing them of his elevation to the Pontificate. His letters to the Emperors of Russia and Germany caused great satisfaction, as did also the one sent to the President of the Swiss Confederation. The court at the Quirinal, however, received no formal notification as Prime Minister De Pretis and the minister of the interior, Crispi, were violently opposed to everything papal.

The Holy Father arranged that the ceremony of coronation should take place in St. Peter's, on Sunday, March 3d. Preparations were going on when the authorities of Rome sent word to the Pope that they could not offer him any protection on that occasion. The Pope, having also heard that inimical demonstrations against the Papacy would be made in the Church by bands of revolutionists,

decided to hold the ceremony of coronation in the Sistine Chapel. He ordered that none of the ceremonial handed down for ages and used by his predecessors should be omitted.

When the morning of the 3d of March was ushered in, at the

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appointed hour his Holiness left his apartments and was carried on his portable throne, surrounded by his court, to the Pauline Chapel; thence the procession passed through the Royal Hall to the Sistine Chapel. Flax was thrice lifted on high before him and lighted with a candle, and as the smoke ascended and vanished, a chaplain chanted, "Holy Father, thus passeth the glory of the world." An eye-witness describes the ceremonies that

followed:

"A magnificent spectacle was now presented to the eye in the Sistine Chapel. A large number of persons were present in the tribunes. In the royal gallery were their Royal Highnesses, the Duke and Duchess of Parma, with their suite. In the other tribunes were the ambassadors and ministers accredited to the Vatican, with the persons attached to the embassies, and representatives of the Order of St. John of Jerusalem and of the Knights of Calatrava, all in grand uniform and sparkling with decorations. On the same side, in another tribune, were the Roman princes and patricians with their families, and many distinguished personages, Italian and foreign. A tribune to the right was occupied by ladies in black dresses and veils.

"When the Pontiff arrived before the altar he descended from the sedia gestatoria, and after a brief prayer began the Introit of the mass. The Confiteor being finished, the Pope sat on the throne, and the three first Cardinal-Bishops, Di

Pietro, Sacconi and Guidi, recited the three customary prayers, *super electum Pontificem* (on the Pontiff-elect), after which he descended, and, standing before the first step of the altar, the first Cardinal-Deacon removed the miter from his head, and the second Cardinal-Deacon, Mertel, placed upon his shoulders the pontifical pallium, which the Pope first kissed, and which was fastened by three gold pins. When his Holiness had received the pallium he ascended the altar and thence proceeded to the throne, where he received the full obedience of the Cardinals, who kissed his hand and then received the kiss of peace, for which his Holiness rose from his throne. The Pope then proceeded to the altar and

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the mass was continued, with all the prayers proper for the coronation.

"On the conclusion of the mass the Holy Father removed the maniple, sat again upon the throne while the choir sang 'Corona aurea super caput ejus' (the crown of gold on his head), composed expressly for this occasion by the maestro, Signor Pasquali, of Car- pineto, the birthplace of the Sovereign Pontiff. The Cardinal-Dea- con intoned the prescribed versicles and the usual prayer. Then the second Cardinal-Deacon, who stood at the left of the throne, removed the miter from the head of the Pontiff, and the first Cardinal-Deacon, who stood at his right, imposed the tiara upon his head, at the same time saying in a loud voice these words : 'Receive the tiara with its three crowns, and know that thou art Father over princes and kings, the Ruler of the World, the Vicar on earth of the Saviour, our Lord Jesus Christ, to whom belongs honor and glory for ever and ever.'

"The tiara placed upon the head' of Leo XIII. was that presented to the Holy Father Pius IX. by the Palatine Guard of Honor.

"This was a most beautiful and touching part of the ceremonies, and produced a deep impression upon the hearts of all present. Many an eye was wet with tears as the Cardinal placed this crown, this symbol of majesty and power spiritual and temporal, upon the head of a Pontiff who, it seemed, was rapidly nearing the ordinary term of human life."

## HOW THE FIRST POPE WAS CROWNED

Nicholas I., who was the first Pope to be crowned, and who occupied the chair of St. Peter from A.D. 850 to 869, was crowned with an ordinary episcopal miter, surrounded by a single crown. In 1290 Pope VII. added a second crown to this miter in order to assert his sovereignty over things temporal as well as spiritual. This gave much offense to the German Emperor and to the rulers of France and England, and it was partly in consequence of this, that:



Pope Clement V. added the third crown to indicate the spiritual supremacy of the Papacy over the then three known quarters of the globe, that is to say, Europe, Asia and Africa.

There are several tiaras in the papal treasury; the one given by Napoleon I. in 1805 to Pope Pius VII., covered with jewels and surmounted by the largest emerald in existence, is so heavy that it cannot be worn; and the two usually used by Leo XIII. have been the tiara made for Gregory XVI., adorned with some two hundred precious stones, and the one presented by Queen Isabella of Spain to Pius IX., weighing three pounds, and adorned with no less than 19,000 precious stones, of which 18,000 are diamonds. The papal tiara, instead of being divided in the center, as is the episcopal miter, is perfectly closed.

TRIPLE BENEDICTION

The act of coronation being accomplished, his Holiness imparted the triple benediction to all present. This was followed by the reading in Latin and Italian of the Bulls of Indulgence by the Cardinal-Deacons. Then in the midst of breathless silence and a religious respect, the Pontiff, seated on the sedia gestatoria, with the tiara on his head, accompanied by the Cardinals and the procession as before, passed from the chapel, blessing the people kneeling on both sides. Then, having laid aside the pontifical vestments in the hall of tapestries, and surrounded by the Sacred College, by Arch-bishops and Bishops, and Penitentiaries of St. Peter's, he listened to the following address read by his Eminence, Cardinal Di Pietro:

"Since our votes, inspired by God, have caused the selection for the great dignity of Sovereign Pontiff of the Catholic Church to fall upon your Holiness, we have passed from profound affliction to a lively hope. To the tears which we shed upon the tomb of Pius IX., a Pope so greatly venerated throughout the whole world, and so beloved by us,

succeeds the consoling thought that there arises

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rapidly a new dawn with well-founded hopes for the Church of Jesus Christ.

'Yes, Most Holy Father, you gave sufficient proofs of your piety, of your Apostolic zeal, of your many virtues, of your high intelligence, of your prudence, and of the deep interest you took in the glory and the majesty of our Sacred College, when you ruled the diocese intrusted to you by Divine Providence, or took part in the grave affairs of the Holy See, so that we can easily persuade ourselves that being elected Sovereign Pontiff you will do as the Apostle wrote of himself to the Thessalonians: 'For our Gospel hath not been to you in word only but in power also, and in the Holy Ghost, and in much fullness.'

"Nor, indeed, was the divine will slow to manifest itself, — that will which by our suffrages repeated to you the words formerly spoken to David when he was declared King in Israel: 'Thou shalt feed my people Israel; and thou shalt be ruler over them.'

"To which divine disposition it is gratifying to us to see how suddenly the general sentiment corresponds, and' how all concur in venerating your sacred person, as the tribes of Israel prostrated themselves in Hebron before the new pastor allotted to them by God. So we likewise hasten, on this solemn day of your coronation, like the elders of the chosen people, to repeat to you, in pledge of affection and of obedience, the words recorded in the sacred pages: 'Behold we are thy bone and thy flesh.' May Heaven grant that, as the Book of Kings adds that David reigned forty years — *quadraginta annis regnavit* — so ecclesiastical history may record for posterity the length of the Pontificate of Leo XIII.

"These are the sentiments and the sincere wishes that, in the name of the Sacred College, I place at your sacred feet. Deign benignantly to accept them, by imparting to us your Apostolic Benediction."

The Holy Father received these sentiments of the Sacred College

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in the most benignant manner, and replied to them in the following words:

"The noble and affectionate words which your Most Reverend Eminence, in the name of the whole Sacred College, has just addressed to us, deeply touch our heart, already deeply moved by the unexpected event of our exaltation to the Supreme Pontificate, which has happened without any merit of ours.

"The weight of the sovereign keys, already of itself

so formidable, which has been imposed upon our shoulders, is rendered heavier still by our littleness, which is overburdened by it.

"The very rite which has now been accomplished with so much solemnity has made us understand still more the majesty and height of the See to which we are raised, and has increased in our soul the idea of the greatness of this sublime throne on earth.

"And since you, Lord Cardinal, have wished to compare us to David, the words of the same holy King recur spontaneously to our minds, when he said: ( Quis ego sum Domine Deus, quia adduxisti me hucusque (Who am I, O Lord God, that Thou hast brought me here ?)

"Nevertheless, in the midst of so many just reasons for alarm and discomfort, it consoles us to see all Catholics, in unanimous concord, pressing around this Apostolic See to give it a public testimony of obedience and of love.

'The concord and the affection of all the Sacred College, which is most dear to us, and also the certainty of their cooperation in the fulfillment of the difficult ministry to which their votes have called us, consoles us.

"Trust in the most merciful God, who has deigned to raise us to such a height, comforts us; whose assistance we will never cease to implore with all the fervor of our heart; and we desire that by all He may be implored, mindful of that which the Apostle says: 'Our sufficiency is from God.'

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"Persuaded then that it is He who selects the weak things of the earth to confound the strong, — *Infirmamundi eligit ut confundat fortia* — we live in the hope that He will sustain our weakness and raise up our humility to show forth His power and to make His strength resplendent.

"With all our heart we thank your Eminence for the courteous sentiments and for the sincere wishes which you, in the name of the Sacred College, have addressed to us, and which we accept with our whole soul.

"We conclude by imparting with all our heart the Apostolic Benediction."

The Holy Father then retired to his apartments in the Vatican.

## CHAPTER XXV

### THE VATICAN— THE HOME OF THE POPES

1 ^VERY word and act of the new Pontiff was keenly watched by ■\* — ' the European nations with a view of ascertaining what policy the Papacy in the person of Leo XIII. would pursue in reference to their governments. The revolutionists were deeply concerned as to whether the successor



of Pius IX. would accept the popular ideas of their party embodied in the words "progress" and "modern civilization." They would have been elated if the Holy Father had declared himself in accord with the existing occupation of Rome, the seizure of the papal temporalities, the suppression of the religious orders, the sequestration of Church property, and their views on marriage and education. But Pope Leo XIII. was equally intolerant of the imposed restrictions on the Supreme Head of the Church, as had been his predecessor, and he felt just as keenly as did Pius IX. the humiliating position to which the Church and his own person were reduced.

## PERSONALITY OF THE NEW POPE

Naturally the personality of the new Pope became an object of much interest to the world at large. His ascetic life while Bishop of Perugia had accustomed him to live within himself, little recognized beyond his environments, and after his accession to the Pontificate he continued the same

methods of living which had obtained at Perugia; in fact he became more exacting in the observance of the rules which he had years before laid down for himself.

He usually rose about six o'clock, his chamber door having been

unlocked by his faithful body servant. As soon as he was dressed he

recited the prayers before mass, passing, directly afterwards, into an

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\*oo THE VATICAN— THE HOME OF THE  
POPES

adjoining chapel, where, robed in his sacerdotal vestments, he celebrated mass. Persons whose privilege it was to see the Holy Father in the first days of his Pontificate offering up the Holy Sacrifice of the mass, describe that ceremony as full of great beauty. His form, standing before the altar, suggested a spiritualized presence. His voice was sweet and sympathetic, his utterances partaking of the perfection of emphasis.

After his mass there followed a second, the mass of thanksgiving, celebrated by the Pope's chaplain, at which the Holy Father assisted. He then returned to his apartments where an attendant brought him a cup of chocolate and a slice of bread, this being his morning collation, preparatory to a day of incessant labor. His first duty was the interview with his secretary of state in his private study, during the course of which he heard and discussed the details of the entire political and diplomatic questions that had arisen with foreign gov-

ernments or public affairs. The Cardinal-Presidents of the numerous congregations attached to the Holy See then followed with their reports, after these the Ambassadors, Archbishops, Bishops, pilgrims and deputations were given audience. Catholic congresses, unions and committees availed themselves of this daily opportunity to present their addresses and petitions, all of whom were received with the utmost benignity and most cordial greeting by the Holy Father. It was said of him that he never forgot a face, which statement was verified shortly after his coronation as Sovereign Pontiff, when a delegation of Bishops from Belgium came to Rome to congratulate him upon his election. He readily recognized them and adverted to matters which had transpired while he was acting as Nuncio to the Court of Brussels. His noonday meal was frugal, and after it he retired to his bedroom for an hour's repose.

In the afternoon it was his custom to walk in the gardens of the Vatican, or when too fatigued to

walk, to ride in his carriage. This rule he had constantly adhered to throughout his long Pontificate, and it

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was the only form of diversion apart from duty and study he ever allowed himself. The evening hours were devoted again to audiences, which sometimes lasted to midnight. After night prayers and the finishing of his office he retired to his room. Considering the arduous labors of the day, one would suppose that the aged Pontiff would eagerly seek his couch, but Leo XIII., in the seclusion of his room, seized the opportunity of complete privacy to write the master-ful Encyclicals which have from time to time surprised the thinking world, the Consistorial Allocutions which have so materially influenced the relationship between the Church and nations,

the Bulls and constitutions, etc., which have regulated the affairs of the Church and individuals of all lands. These were the occupations which consumed the greater part of the night, and the solitary light which shone forth over the seven-hilled city from the Holy Father's room was a matter of comment with the citizens of Rome.

## HOW ROME IS DIVIDED

The city of Rome is divided into districts, or Rioni, and the Vatican is situated in the Rione del Borgo, one of the most unhealthy corners of the Eternal City. Tacitus, 55 A.D., speaks of the prevalence of malaria in that district in his remote days. Notwithstanding this fact Caligula, 12-41 A.D., built his circus there, adjoining the gardens of his mother, Agrippina. It afterwards became the circus of Nero, 37-68 A.D., and its arena, during this tyrant's reign, was the scene of the martyrdom of multitudes of Christians, many of whose bodies he ordered to be covered with pitch and set on fire to serve as torches for his nightly promenades.

## THE VATICAN PALACE

On this site, hallowed by the blood of numberless martyrs, the first papal residence was erected about 498 A.D., and it was in this old palace that Charlemagne is believed to have lodged during his

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several visits to Rome, in the reigns of Adrian I. and Leo III. For many years, however, the Vatican palace was used only for state functions, the Pope preferring to live at the Lateran palace. To try to trace the history and describe the buildings composing the Vatican proper would be a great task. The length of the palace is eleven hundred and fifty-one feet; it contains eight grand staircases, besides innumerable small ones, and eleven thousand rooms. The palace is open to visitors at nine o'clock each morning, and go

where you will there is never a glimpse of broom or duster, yet everything looks in the highest degree orderly and spotlessly clean.

To give some idea of the buildings grouped together and composing the whole, it is well to say that there are two immense parallel structures, each over three hundred and fifty yards long and about eighty yards apart. These are joined by two other buildings, the Braccio Nuovo and a portion of the library, in such a manner as to form two courts. Across the ends of these two buildings, nearest the city, is another huge structure, very irregular, and about two hundred yards long. This contains the papal residence, the apartments of the Cardinals, the Sistine Chapel, the Borgia Tower, the Stanze and Loggia of Raphael, and the Court of St. Damasus. There are also many other buildings grouped about, the barracks of the Swiss Guards, and last of all, the Pope's gardens, with the Casino. There are numerous connecting galleries and underground passage ways, of which the visitor never dreams, and one's first impression of the



whole pile is that it is a labyrinth of edifices and a wilderness of art. The private apartments of the Holy Father are in the eastern wing of the part facing St. Damasus' Court, and the windows overlook the great Square of St. Peter's.

## THE WONDERFUL SISTINE CHAPEL

On entering the palace the first place visited is usually the Sistine Chapel, built by Sixtus IV. about 1473, whose art treasures are the

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wonder of the universe. The lower part of its walls on occasions of festival or special celebration are hung with the priceless tapestries designed by Raphael, above which are the many beautiful frescoes of Botticelli, Perugino and other Italian artists, while on the ceiling overhead Michael

Angelo has left the most superb creation of his artist-genius, in the "Creation and Fall of Man, and Its Consequences." Perhaps no work of art has elicited so much admiration from critics and painters, unless it be that other offspring of his master mind, "The Last Judgment," which is the great altar piece in the chapel.

The latter painting was executed when Michael Angelo was in his sixtieth year, and subsequent to the realization of his artistic dreams, when he had reached the zenith of his fame. The artist had grown weary of labor and he stopped the work already commenced. It was feared that death might claim the mighty genius before the completion of the masterpiece. Princes of both Church and State implored him to finish, but to no avail. Finally the Pope himself, Paul III., went to Angelo's house and persuaded him to proceed with his work. This hitherto unheard-of honor conquered the stubborn spirit of the artist and he at once resumed the great painting.

The renowned Chapel is full of well-known creations of great artists, and there is also the seldom mentioned fairy-like marble screen carved by Baccio Pintelli.

The Sistine Chapel has been the semi-private chapel of the Popes for centuries. The dignity and pomp of the services at which the Popes personally officiated, were seen in St. Peter's, and these the public to the number of thousands were permitted to witness. Pope Leo XIII. never celebrated Pontifical High Mass on the great festival of Easter or the feast of St. Peter and Paul in St. Peter's. Only twice each year, on the anniversary of his own coronation, and the anniversary of the death of Pius IX., did he hold solemn religious ceremonies in the Sistine Chapel.

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## IMPRESSIVE SERVICE AT SISTINE CHAPEL

The scene attending one of these impressive services was thus described by an eye-witness: "There were present the entire Sacred College of Cardinals, Bishops and Prelates of various degrees, the Roman nobility, the Knights of Malta, the Diplomatic Corps, and a number of visiting foreign princes. All the laity were in court dress. The Cardinals entered first, clad in purple robes, with ermine capes. They seated themselves on the gospel side of the chapel, while the priests who carried their trains placed themselves at their feet. All turned their faces towards the door through which his Holiness was to enter. The silence was intense, until at length appeared in the doorway the imposing figure of the Holy Father and his attendants. He was borne in, seated in the great chair called the sedia gestatorta, supported by six attendants. On either side were the noble guard, and the Swiss Guard was stationed at different parts of the Chapel.

"It is said that the dress of the Swiss Guards, the Pope's army, as they were sometimes called, was that designed for them by Michael Angelo. The noble guard consisted of fifty titled gentlemen, whose duty was to guard the Pope's person. Perhaps the most noticeable thing about the Pope, after you detached your eyes from his wonderful face, was the papal ring. It was worn upon the third finger of the right hand, the stone being a ruby so large, so brilliant that with every movement of the hand its beams seemed to dart to the darkest corner of the Chapel. The ceremony slowly proceeds, the voice of the Pope, while not at all loud, has a ringing and penetrating quality, which makes it grateful to the ear. When the Mass was over, he was borne out again, and the congregation slowly dispersed, leaving the Chapel once more to its dim repose."

## GREATEST PICTURES OF ALL TIMES

In passing from the Sistine Chapel, with its wealth of the crea- tions of the great masters, one finds

that in the loggia and stanze, as

## THE ACTING POPE DURING THE INTERREGNUM.

Cardinal Oreglia, the Dean of the Sacred College of Cardinals, acted as the temporary representative of the papal power until a successor to Leo XIII. was elected. At the death of the Pope, the supreme power of the Church of Rome passes immediately under the control of the College of Cardinals until a new Pope shall have been decided upon.

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well as in the galleries, Raphael has stamped his name. Besides the fifty-two subjects treated in the loggia there are in the stanze three rooms frescoed by Raphael by order of Popes Julius II. and Leo X. The picture-galleries in the same building as the stanze are rich in works of art, and here may be found the "Transfiguration," pronounced the grandest picture in the world.

Titian, Murillo, Domenichino, Fra Angelico, Perugino, Botticelli, and the brightest lights of the Florentine School, have all contributed to these superb galleries. Napoleon I. plundered some of the choicest treasures of this collection and carried them to France, but many were afterwards restored to the Vatican. The halls of sculpture abound in masterpieces of art and collections from the ruins around Rome. Towering above all is the great Torso, found in the baths of Caracalla, the work of Apollonius, son of Nestor of Athens, to which Michael Angelo declared that he owed his power of depicting the human form; and it is certain that, after the artist Angelo became old and blind, he used to request that he be led up to the Torso in order that he might pass his hands over it and enjoy its grandeur. The Apollo Belvidere and Antinous are also in this collection, with other scarcely less known models of the sculptor's art.

Antiquities of every description and of every age fill the great halls, producing in the mind a sentiment of awe as well as of deep reverence, so

close is the present linked with the past.

The Vatican library was founded by Nicholas V., who transferred to his palace the manuscripts which had been collected in the Lateran. The library, at the death of Nicholas, is said to have contained nine thousand manuscripts, but many of them were soon scattered or lost. These losses were not repaired until the time of Sixtus IV., whose zeal in restoring and augmenting the library is celebrated by Ariosto and by Pladeletina, who was appointed its librarian about 1480. The present building was erected by Sixtus V.,

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in 1588, from the designs of Fontana, a new apartment having become necessary to receive the collection made by his immediate predecessors, and particularly by Leo X., who, like his father,

Lorenzo the Magnificent, had sent agents into distant countries to collect manu- > scripts.

## THE GREAT LIBRARY

The celebrity of the library dates properly from the close of the sixteenth century, when the munificence of the Popes was aided by the acquisition of other important collections. The first was that of Fulvius Ursinus, in 1600, followed by the valuable collections of the Benedictine monastery of Bobbio, composed chiefly of palimpsests — that is, manuscripts which have been written upon twice, the first writing having been erased to make place for the second. The library then contained 10,660 manuscripts, of which 8,500 were Latin and 2,160 were Greek. The Palatine library, belonging to the Elector Palatine, captured at Heidelberg by De Tilley, and presented to Gregory XV., in 1621, by Duke Maximilian of Bavaria, was the next accession. It contained 4,388 manuscripts, 1,956 of which were Latin and 432 Greek. In 1658 the Vatican received



the library of Urbino, founded by Duke Federigo, whose passion for books was so great that at the taking of Volterra, in 1742, he reserved nothing but a Hebrew Bible for his own share of the spoil. This collection enriched the Vatican with 1,711 Greek and Latin manuscripts.

In 1600 the Bibliotheca Alexandrina, the collection of Christina, Queen of Sweden, was added to the library; it comprehended all the literary treasures taken by her father, Gustavus Adolphus, at Prague, Wtirzburg, and Bremen, and amounted to 2,291 manuscripts, of which 2,101 were Latin and 190 Greek. Clement XL, in the beginning of the last century, presented fifty-five Greek manuscripts to the collection; and in 1746 it received the splendid library of the Otto-

buoni family, containing 3,862 manuscripts, of which 3,391 were Latin and 474 were Greek; about the same time it was augmented by 166 manuscripts from the library of the Marquis Capponi. The last addition of importance was that of 162 Greek manuscripts from the convent of San Basilio, at Grotta Ferrata. At the peace of 1815, the King of Prussia, at the suggestion of Humboldt, applied to Pius VII. for the restoration of some of the manuscripts, which had been plundered from the Heidelberg library by De Tilley. A more favorable moment for this request could not have been chosen; the service rendered to the Church by the restoration of the Pope to his throne was acknowledged by that enlightened and virtuous Pontiff on all occasions; and in this instance the request of the King of Prussia was immediately answered by the restoration of many manuscripts of great importance to the German historian. At the present time, — for we do not know certainly of any additions since twenty-five years, — the Vatican library contains in the Oriental collection 590 Hebrew, 787 Arabic, 80 Coptic, 71 Ethiopic,

459 Syriac, 64 Turkish, 65 Persian, 1 Samaritan, 13 Armenian, 2 Iberian, 22 Indian, 10 Chinese, and 18 Slavonic manuscripts. The amount of the whole collection of Greek, Latin and Oriental manuscripts is 23,580, the finest collection in the world. The number of printed books is estimated at 30,000, and includes the collection of Cardinal Mai, a munificent donation of Pius IX. to the library of the Vatican.

The principal manuscript treasures of the library are the following: The celebrated "Codex Vaticanus," or "Bible of the End of the Fourth or Beginning of the Fifth Century," in Greek, containing the oldest version of the Septuagint, and the first Greek one of the New Testament. This most important document in Biblical literature was published by the late Cardinal Mai in 1857. The "Virgil" of the fourth or fifth century, with fifty miniatures, including a portrait of Virgil, well known by the engravings of Santo Bartoli; the "Terence" of the ninth century, with miniatures; a "Terence" of the fourth or

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fifth century, the oldest known; "Fragments of a Virgil" of the twelfth century. The "Cicero de Republica," the celebrated palimpsest discovered by Cardinal Mai under a version of "St. Augustine's Commentary on the Psalms." This is considered the oldest Latin manuscript extant. The "Palimpsest of Livy, lib. 91," from the library of Christina, Queen of Sweden. The "Plutarch," from the same collection, with notes by Grotius. The "Seneca" of the fourteenth century, with commentaries by the English Dominican monk, Triveth. A "Pliny," with interesting figures of animals. "A Mene- logia Graeca; or Greek Calendar of the Tenth Century," ordered by the Emperor Basil; a fine example of Byzantine art, brilliantly illuminated with representations of basilicas, monasteries, and martyrdoms of various saints of the Greek Church. The "Homilies

of St. Gregory Nazianzen" of the year 1063, and "Four Gospels" of the year 1128, both Byzantine manuscripts of great interest. A Greek version of the "Acts of the Apostles," written in gold, presented to Innocent VIII. by Charlotte, Queen of Cyprus. The large "Hebrew Bible," in folio, from the library of the Duke of Urbino, for which the Jews of Venice offered its weight in gold. The "Commentaries on the New Testament," with miniatures of the fourteenth century, by Nicola da Bologna. The "Breviary of Matthias Corvinus," of the year 1492, beautifully written and illuminated by Allavanti. The parchment scroll of a Greek manuscript of the seventh century, thirty-two feet long, with miniatures of the history of Joshua. The "Officium Mortis," with beautiful miniatures. The "Codex Mexicanus," a calendar of immense length. The dedication copy of the "Assertio Septem Sacramentorum adversus Martinum Lutherum," by Henry VIII., printed on vellum, at London, in 1521, with the King's signature and the autograph inscription on the last page but one, "Finis f Henry Rex."

Anglorum rex Henricus, Leo Decime, mittit, Hoc opus et fidei testis et amicitiae.

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Letters from Henry VIII. to Anne Boleyn, seventeen in number; nine are in French, and eight in English. The "Dante" of the fifteenth century, with miniatures by Guilio Clovio. The "Dante del Boccacio," in the very beautiful writing of the author of the "Decameron," to which the signature of Johannes de Certaldo is affixed, and with notes said to be by Petrarch. Tasso's autographs, Petrarch's autographs. Several manuscripts of Luther and the principal part of the "Christian Catechism," translated into German by Melanchthon; 1566, the Latin poem of "Donizo, in honor of the Countess Matilda," with her full-length portrait, and several historical miniatures of great interest, which represent the repentance of

the Emperor Henry IV., his absolution by Gregory VII., and similar subjects.

## MUSICAL MANUSCRIPTS

In addition to these treasures there is another collection less widely known, but equally valuable, that of the musical manuscript collection. All the music sung in the Sistine Chapel is from manuscript, as also that used in the service at St. Peter's. No rehearsal or practice precedes the actual hymnal service in either place, the manuscript being put into the hands of the singers immediately before the time for singing it. The perfection of sight singing is here manifested, and the rendition, whether of choral or solo and part music of an ornate or florid character, attains the full height of masterful execution. The papal choir, which is the choir of the Sistine Chapel, is paid by the Holy Father himself, and is an entirely separate organization from the choir of St. Peter's, which is supported by the chapter.

A visit to the home of the Popes — the Vatican — causes indescribable emotions in the heart of every visitor. Wandering through its chapels, halls and galleries, one feels a sentiment unlike that produced in any other museum. The loud voice is insensibly hushed, and the solemn silence of a Church broods over the place. Whether the

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scholarly and methodical arrangement of the antiquities tends to this feeling, or the monuments of a glorious past and historic dead cause it, we cannot say. As we step out on the square, and cast our eyes upward to the dome of St. Peter's, which came from the dominant mind and master hand of Michael Angelo, we feel not only that there has passed before us the greatest in art which the world has to offer, but that we have looked backward, and in these monuments have witnessed



the birth of the Christian religion.

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## CHAPTER XXVI

### ALLOCUTION TO THE WORLD

HE first allocution which Leo XIII. issued was a document of so much importance that we give it in full:

"POPE LEO XIII.

"To the Venerable Brothers, All the Patriarchs, Primates, Arch- bishops and Bishops, Holding Grace and Communion with the Apostolic See :

"Venerable Brothers, Health and Apostolic Benediction: — As soon as, through the inscrutable counsel of God, we were raised, though unworthy, to the summit of the Apostolic dignity, we immediately felt ourselves impelled with the desire and almost the necessity of addressing you by letter, not only to express to you our sentiments of sincere love, but also, by the office divinely intrusted to us, to strengthen you, who are called to a part of our solicitude, to sustain with us the struggle of these times for the Church of God and for the salvation of souls.

"For, from the beginning of our Pontificate, the sad spectacle presented itself to us of the evils with which the human race is everywhere oppressed: this widespread subversion of the supreme truths upon which as foundations human society rests; this insubordination of minds, impatient of all legitimate authority; this perpetual cause of discords, whence intestine struggles, cruel and bloody wars spring; the contempt of the laws which regulate morals and defend justice; the

insatiable cupidity of transient goods and the utter forgetfulness of eternal things, even to that mad fury in which many hesitate not

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to lay violent hands upon themselves; the thriftless administration, the squandering of the public moneys, and the impudence of those who, when most guilty, give out that they are the vindicators of country, of liberty, and of every right; finally, that deadly poison which works itself into the very vitals of human society, never allows it to be quiet, and presages for it new revolutions with calamitous results.

"We are convinced that the cause of these evils lies principally in the rejection of the august authority of the Church, which presides over the human race

in the name of God, and is the safeguard of all legitimate authority. The enemies of public order, knowing this full well, thought that nothing was more conducive to uproot the foundations of society than to attack the Church of God pertinaciously, and by foul calumnies bring her into odium and disrepute, as if she were the enemy of real civilization, and destroy the supreme power of the Roman Pontiff, the champion of the unchangeable principles of eternal justice. Hence have come those laws destructive of the divine constitution of the Church, which we grieve to see enacted in many countries; hence emanated contempt for Episcopal power, impediments to the exercise of the ecclesiastical ministry, the dissolution of the religious corporations, and the confiscation of the goods with which the ministers of the Church and the poor were supported; hence public institutions consecrated to charity were taken from the salutary administration of the Church; hence sprang that license to teach and print every iniquity, while on the other hand the right of the Church to instruct and educate youth is violated

and trampled under foot.

"This, too, is the end and object of the usurpation of the civil principality which Divine Providence gave to the Bishop of Rome many centuries ago, that he might use freely the power given by Christ for the salvation of souls.

"We have called to mind this sad accumulation of evils, venerable

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brothers, not with a view of increasing your grief, which this most wretched condition of things of itself produces in you, but because we know that thus you will clearly see how serious is the situation of affairs which calls for our zealous solicitude, and how assiduously we must labor to defend and vindicate to the best of our power the Church of God and the dignity of this Apostolic

See, charged with so many calumnies.

"It is evident, venerable brothers, that human civilization lacks a solid foundation unless it rests upon the eternal principles of truth and the unchangeable laws of justice, and unless sincere love binds the wills of men together and governs their mutual relations. Now, who can deny that it is the Church that, by preaching the Gospel to the nations, brought the light of truth among barbarous and superstitious people, and moved them to recognize the Divine Author of things and to respect themselves; that, by abolishing slavery, recalled men to the pristine dignity of their noble nature; by unfurling the banner of redemption in every clime of the earth, by introducing or protecting the arts, by founding excellent institutions of charity which provide for every misery, cultivated the human race everywhere, raised it from its degradation and brought it to a life becoming the dignity and the destinies of man? And if any one of sound intelligence will compare this age in which we live, so hostile to

religion and the Church of Christ, with those happy times when the Church was regarded by nations as a mother, he will clearly perceive that this our age, full of disorders and revolutions, is going rapidly to ruin; whereas those ages advanced in the excellence of their institutions, in tranquillity of life, in wealth and prosperity, in proportion as the people were more subject to the authority and laws of the Church. And if the many benefits which we have cited, effected by the ministry and salutary assistance of the Church, are the real works and glories of civilization, the Church, so far from abhorring and repudiating it, rather makes it her glory to be its nourisher, teacher, and mother.

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"But that kind of civilization which is opposed to the holy doctrines and laws of the Church is only a shadow of civilization, an empty name without reality, as appears from the example of those

people upon whom the light of the Gospel has not shone, and in whose life a glimmer of civilization is to be seen, but its real and solid benefits do not exist. That certainly is not to be regarded as the perfection of civilization which condemns legitimate authority, nor is that to be reputed as liberty which basely and miserably thrives on the unrestrained propagation of errors, on the free indulgence of every wicked desire, on the impunity of crimes and offenses, on the oppression of good citizens of every class. For since such things are false, wicked, and absurd, they certainly cannot render the human family prosperous, for 'sin maketh nations miserable' (Prov. 14:34), for when the mind and heart are corrupt, they drag men down into every misfortune, disturb all order, and destroy the peace of nations.

"Moreover, considering what has been done by the Roman See, what can be more unjust than to deny the eminent services rendered by the Bishops of Rome to the cause of society? Certainly our predecessors, in order to provide for the good of the



people, never hesitated to undertake struggles of every kind, to perform great labors and expose themselves to serious difficulties; and, with their eyes fixed upon Heaven, they neither quailed before the threats of the wicked, nor suffered themselves to be led astray from their duty by flattery or promises. It was this Apostolic See that gathered up and united the remnants of ancient society; it was the torch to shed light on the civilization of Christian times; it was the anchor of safety in those violent tempests by which the human race was tossed about; it was the sacred bond of concord which united nations of diverse customs together; finally, it was the common center whence all men derived, together with the doctrines of religion, encouragement and counsels to peace. It is the glory of the Sovereign Pontiffs that they ever

threw themselves into the breach, that human society might not sink back into ancient superstition and barbarism.

"Oh, that this salutary authority had never been neglected or repudiated ! Certainly the civil power would never have lost that august and sacred glory which it received from religion, and which alone rendered obedience noble and worthy of man; nor would so many seditions and wars have raged, which rendered the earth desolate with calamities and slaughter; nor would once flourishing kingdoms, now fallen from the height of prosperity, be oppressed with the weight of misfortune. A signal proof of this are the people of the East, who, having burst asunder the bonds which joined them to this Apostolic See, have lost the splendor of their former greatness, the glory of the sciences and arts, and the dignity of their empire.

"But the distinguished benefits which the illustrious monuments of every age declare to have

been bestowed by the Apostolic See upon every clime of the earth, were particularly experienced by this land of Italy, which, being nearer to the source, received more abundant blessings. For to the Roman Pontiffs Italy is indebted for the glory and greatness in which she surpassed other nations. Their paternal authority and solicitude often protected her from the assaults of her enemies, and brought her assistance, that the Catholic faith might always be preserved entire in the hearts of the Italians.

"These services of our predecessors, to pass over many others, are recorded in the history of St. Leo the Great, of Alexander III., Innocent III., St. Pius V., Leo X., and other Pontiffs, by whose zeal and protection Italy escaped from the utter ruin threatened by the barbarians, retained the old faith incorrupt, and, amid the darkness and degradation of an uncultured age, nourished and maintained the light of science and the splendor of the arts. This fair city, the seat of the Pontiffs, bears witness to these benefits, of which it

received so great a share, becoming not only the fortified citadel of faith, but also the asylum and home of the fine arts and of learning, which have won

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for her the admiration and respect of the whole world. And as the greatness of these things is consigned to eternal remembrance in history, it will easily be understood that nothing but base calumny and malice could have published, by word of mouth and in print, that the Apostolic See is a hindrance to the civilization and happiness of the people of Italy.

"If, then, all the hopes of Italy and of the whole world repose in that useful and salutary power, which is the authority of the Apostolic See, and in that bond which unites all the faithful with the Roman Pontiff, we can deem nothing more

important than to pre- serve the dignity of the-  
Chair of St. Peter entire, and to render more  
intimate the union of the members with the Head,  
of the children with the Father.

"Wherefore, in the first place, that we may assert  
to the best of our power the rights and liberty of  
this Holy See, we shall never cease to contend for  
the obedience due to our authority, for the removal  
of the obstacles which hinder the full liberty of our  
ministry, and for our restoration to that condition in  
which the counsels of the Divine Wisdom first  
placed the Roman Bishops. We are not moved,  
venerable brothers, to demand this restoration by  
ambition or the desire of dominion; but by our  
office, and by the religious oaths which bind us;  
and because this principality is necessary to  
preserve the full liberty of the spiritual power, and  
it is most clear that in the question of the temporal  
principality of the Apostolic See, the cause of the  
public good and the safety of society are  
involved.- Hence we cannot omit, because of our  
office, by which we are bound to defend the rights

of the Holy Church, to renew and confirm by these our letters all the declarations and protests which our predecessor of holy memory, Pius IX., published and reiterated against the occupation of his civil principality, and against the violation of the rights of the Roman Church. At the same time we turn our discourse to the princes and supreme rulers of the nations and we adjure them again

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and again, by the august name of the Most High God, not to reject the assistance of the Church offered to them in such a critical time, but to gather in a friendly manner around this center of authority and safety, and be united more inseparably with it in the bonds of sincere love and obedience. God grant that they may recognize the truth of what we have said, and may know that the teaching of Christ, as St. Augustine says, 'if it be observed, will be very salutary to the Republic;' and that in

the preservation of the Church and in obedience to her their own prosperity and peace are included. Let them turn their thoughts and cares to removing the evils which afflict the Church and her visible Head, so that the people over whom they preside, entering upon the way of justice and peace, may enjoy a happy era of prosperity and glory.

## A GRAND APPEAL

"And, finally, that the harmony between the entire Catholic flock and the Supreme Pastor may be more lasting, we appeal to you with particular affection, venerable brothers, and we warmly exhort you in your sacerdotal zeal and pastoral vigilance to inflame with the love of religion the faithful intrusted to you, that they may cleave more closely to this chair of truth and justice, and receive all its doctrines with the full assent of their mind and will; rejecting all opinions which they know to be opposed to the teaching of the Church. The Roman Pontiffs, our predecessors, and especially Pius IX., of holy memory, in the

GEcumenical Council of the Vatican especially, mind- ful of the words of St. Paul, 'Beware, lest any man cheat you by phi- losophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ,' never neglected, when it was necessary, to condemn current errors and brand them with the Apostolic censure. Following in the footsteps of our predecessors, we confirm and reiterate all these condemnations, and at the same time we earnestly beg the Father of Lights that all

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the faithful, united with us in the same sentiments, may think and speak in accord with us. But it is your duty, venerable brothers, to use sedulous care that the seed of heavenly doctrines be scattered widely through the vineyard of the Lord, and that the teachings of the Catholic faith be early instilled into the minds of the faithful, strike deep root there,



and be preserved incorrupt from the contagion of error. The more earnestly the enemies of religion try to instil into the unwary, and especially into youth, those things which becloud the mind and corrupt morals, the greater should be your efforts to obtain not only a solid method of education, but also to make the teaching itself agreeable to the Catholic faith, particularly in philosophy, upon which the right study of the other sciences depends, and which, far from destroying revelation, rather rejoices to point out the way to it, and defends it against those who attack it, as the great Augustine, the Angelic Doctor, and other teachers of Christian wisdom prove by their example and writings.

"Moreover, it is necessary that the proper training of youth to insure the true faith and good morals should begin with the earliest years in the family itself, which, being miserably disturbed in these our times, can be restored to its dignity only by those laws according to which it was instituted in the Church by its Divine Author. He raised the contract of marriage, by which He wished to

signify His own union with the Church, to the dignity of a sacrament, and thus not only sanctified that union, but also prepared for both parents and children the most efficacious aids, by which, through the observance of their mutual duties, they may more easily obtain temporal and eternal happiness. But when impious laws, setting aside the sanctity of this great sacrament, reduced it to the level of civil contracts, the consequence is that, the dignity of Christian union being violated, citizens live in legal concubinage, instead of legitimate union, and neglect the duties of mutual faith; children refuse obedience to parents, the bonds of domestic love are loosened, and, to the destruc-

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tion of public morals, foolish love is often succeeded by pernicious and disastrous separations. These wretched and deplorable facts

cannot, venerable brothers, but arouse your zeal, and move you to admonish the faithful intrusted to your vigilance, that they may observe the doctrines which concern Christian marriage, and obey the laws by which the Church regulates the duties of parents and children.

"It is thus that you will bring about a desirable reform in the morals and manner of life of individual men; for, as from a corrupt root bad fruit cannot fail to spring, so the poison which depraves the family produces vice in individual citizens. On the contrary, when the family circle is regulated by the rules of a Christian life, the individual members begin by degrees to love religion and piety, to abhor false and pernicious doctrines, follow virtue, obey their elders, and suppress that selfish interest which enervates and enfeebles human nature. For this purpose it will be very useful to promote those pious associations which have been established to the great advance of Catholic interests, especially in this age.

"Great, indeed, and superior to human strength, are these things which we hope and desire, venerable brothers; but, since God has made the people of the earth capable of being reclaimed, since He has founded His Church for the salvation of nations, and promised to be with her unto the consummation of the world, we firmly trust, with your cooperation, that the human race, sensible of its many calamities, will finally seek salvation and prosperity in submission to the Church and the infallible teaching of this Apostolic See.

"Meanwhile, venerable brothers, before we close, we must congratulate you on that admirable union and harmony which unite you together and join you with this Apostolic See. We deem this perfect union not only an impregnable; bulwark against the enemy, but also a happy omen of better days for the Church; and, while it brings great comfort to our weakness, it also lifts up our soul, that in the arduous

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office which we have accepted we may sustain every labor and every struggle for the Church of God.

"Moreover, these motives of hope and joy which we have expressed to you cannot be separated from the tokens of love and obedience which, in the beginning of our Pontificate, you, venerable brothers, and, together with you, many ecclesiastics and laymen, have given us, by letters, by offerings, by pilgrimages, and by other offices of piety, showing that the love which they had felt for our worthy predecessor remains so firm, so lasting, and entire, that it wanes not even toward the person of so unequal a successor. For these splendid testimonies of Catholic piety we humbly praise the Lord because He is good and merciful, and from the bottom of our heart we publicly profess the sentiments of our gratitude to you, venerable brothers, and to all the beloved children from whom we received them, while we cherish

the confidence that in these sad and critical times your zeal and affection and those of the faithful will never fail us. And we doubt not that these excellent examples of filial piety and Christian virtue will avail much, and move the most merciful God to look more propitiously upon His flock, and grant peace and victory to the Church. But as we believe He will give this peace and victory more readily if the faithful pray for it with constant fervor, we earnestly exhort you, venerable brothers, to excite the zeal of the faithful to ask for it through the intercession of the Immaculate Queen of Heaven, of St. Joseph, patron of the Church, and of the holy Princes of the Apostles, Peter and Paul, to whose powerful patronage we sup- pliantly commend our own humble person, all the orders of the ecclesiastical hierarchy, and the entire flock of the Lord.

"For the rest we pray that these days, on which we celebrate the resurrection of Jesus Christ, may be to you, venerable brothers, and to all the faithful, blessed and full of holy joy, while we beseech the

most merciful God, through the blood of the Immaculate Lamb, by whom the handwriting which was against us was erased, to pardon

## THE CARDINALS FAREWELL TO LEO XIII.

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## THE ADMINISTRATION OF THE VIATICUM.

The Blessed Sacrament was administered by Cardinal Serafino Vannutelli. There were present, Cardinals, members of the household and relatives.

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the faults we have committed, and remit the punishments we deserve for them.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Spirit be with you all, venerable brothers; to all whom, as to all our beloved children, the clergy and faithful of your churches, as a pledge of particular benevolence and a token of heavenly protection, we most lovingly impart the Apostolic Benediction.

"Given at St. Peter's, Rome, on the solemn day of Easter, April 21, 1878, the first year of our Pontificate.

"Leo XII L, Pope."

## CHAPTER XXVII FIRST INTERESTS OF POPE LEO

/~\N THE day following his coronation, March



4th, Pope Leo XIII. published a letter, reestablishing the Catholic hierarchy in Scotland. Pius IX. had taken action on this work, but his death had prevented its consummation. Pope Leo XIII. wrote that he accepted the duty as "a happy omen with which to begin the exercise of the Supreme Pastorate, which we have taken upon ourselves with fear and trembling, amid the calamities of the present times." In this letter he recounted most interesting facts regarding the Catholic religion in Scotland, the progress made, the loyalty of many of the ancient Highland clans, who, in the face of the most severe persecutions, had remained faithful in the practices of the ancient faith. He praised the freedom of worship granted by the English government, and he expressed the hope that the Church in Scotland would resume its ancient splendor, owing to the creation of Episcopal Sees throughout the country. He rejoiced that he was permitted to reestablish the ancient See of St. Andrew, and bestow upon it metropolitan rank with the title of the See of Edinburgh.

## LETTER IN BRIEF

"From the highest summit of the Apostolic office," he wrote, in part, "to which, without any merits of ours, but by the disposition of Providence, we have recently been raised, the Roman Pontiffs, our predecessors, never ceased to watch, as from a mountain-top, in order that they might perceive what, as years rolled on, would be most conducive to the prosperity, dignity, and stability of all the Churches.

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Hence, as far as was given them, they were exceedingly solicitous, not only to erect Episcopal Sees in every land, but also to recall to life such as had through evil times ceased to exist. For, since the Holy Ghost has placed Bishops to rule the

Church of God, wherever the state of religion allows the ordinary episcopal government to be either established or restored, it certainly is not lawful to deprive the Church of the benefits which naturally flow from this divinely established institution.

"Wherefore our immediate predecessor, Pius IX. of sacred memory, whose recent death we all deplore, seeing, even from the beginning of his Pontificate, that the missions in the most noble and flourishing kingdom of England had made such progress that the form of Church government which exists in Catholic nations would be beneficial to religion, restored to the English their ordinary Bishops by an Apostolic letter, dated 1st October, 1850, beginning *Universalis ecclesie*; and not long after, perceiving that the illustrious regions of Holland and Brabant could enjoy the same salutary dispositions, he there also restored the episcopal hierarchy by another Apostolic letter, dated 4th March, 1853, beginning *Ex qua die*. The wisdom of these measures — to say nothing of the

restoration of the patriarchate of Jerusalem — has been amply proved by the result, which, through the divine grace, has fully realized the hopes of this Holy See; since it is evident to all that a great increase was given to the Catholic Church in each of those countries, through the restoration of the episcopal hierarchy.

"The loving heart of the Pontiff was grieved that Scotland could not as yet enjoy the same good fortune. And this grief of his paternal heart was increased by his knowledge of the great progress made by the Catholic Church in Scotland in past days. And, indeed, whoever is even slightly conversant with Church history must have known that the light of the gospel shone upon the Scots at an early date: for, to say nothing of what tradition has handed down of more

ancient Apostolic missions, it is recounted that towards the end of the fourth century, St. Ninian, who, as Venerable Bede attests, had been correctly taught the faith and the mysteries of the truth in Rome, and in the fifth century, St. Palladius, a deacon of the Roman Church, having been invested with the sacred miter, preached the faith of Christ in Scotland; and that St. Columba, abbot, who landed there in the sixth century, built a monastery, from which many others sprang. And, although from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many Bishops in the country, although some of them had no fixed sees. But after Malcolm III. came into possession of the sovereign power, in the year 1057, through his exertions, at the exhortation of his sainted spouse Margaret, the Christian religion, which, either through the inroads of foreign peoples, or through various political vicissitudes, had suffered heavy losses, began to be restored and spread; and the still

existing remains of churches, monasteries, and religious buildings bear witness to the piety of the ancient Scots. But, to come more directly to our subject, it is known that in the fifteenth century the Episcopal Sees had increased to the number of thirteen; to wit, St. Andrew's, Glasgow, Dunkeld, Aberdeen, Moray, Brechin, Dumblane, Ross and Caithness, Withorn and Lismore, Sodor or the Isles, and Orkney, — all of which were immediately subject to the Apostolic See. It is also known — and the Scots are justly proud of the fact — that the Roman Pontiffs, taking the kingdom of Scotland under their special protection, regarded the above-named Churches with special favor: hence, while they themselves acted as metropolitans of Scotland, they more than once decreed that the liberties and immunities granted in past times by the Roman Church, mother and teacher of all the Churches, should be preserved intact; so that, as was decreed by Honorius III. of holy memory, the Scottish Church should be like a favorite daughter, immediately subject to

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the Apostolic See without any intermediary. Thus Scotland was without a metropolitan of its own to the time of Sixtus IV., who, reflecting on the expense and delays to which the Scots were subjected in coming to the Roman metropolis, by an apostolic letter of the 17th August, 1472, beginning *Triumphans Pastor Ait 'emus*, raised the See of St. Andrew's to be the metropolitan and Archiepiscopal See of the whole kingdom, the other Sees being subjected to it as suffragans. In like manner the See of Glasgow was withdrawn from the ecclesiastical province of St. Andrew's by Innocent VIII., in 1491, and raised to the dignity of a metropolitan See, with some of the above Sees as suffragans.

"The Scottish Church thus constituted was in a flourishing condition, when it was reduced to utter ruin by the outbreak of heresy in the sixteenth

century. Yet never did the anxious care, solicitude, and watchfulness of the Supreme Pontiffs, our predecessors, fail the Scots, that they might persevere strong in their faith. For, moved with compassion for that people, and seeing the wide havoc wrought by the storm, they labored strenuously to succor religion, now by sending missionaries of various religious orders, again by apostolic legations and by every kind of assistance. By their care, in this citadel of the Catholic world, besides the Urban College, a special college was opened for chosen youths of the Scottish nation, in which they should be trained in sacred knowledge, and prepared for the priesthood, in order to exercise the sacred ministry in their native land, and to bring spiritual aid to their countrymen. And as that beloved portion of the Lord's flock was bereft of its pastors, Gregory XV., of happy memory, as soon as he had it in his power, sent William, Bishop of Chalcedon, with the ample faculties which belong to ordinaries, to both England and Scotland, to assume the pastoral charge of those scattered sheep; as may be seen in



the apostolic letter, beginning *Ecclesia Romana*, dated 23d March, 1623. To restore the orthodox faith in the same regions, and to procure the

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salvation of the English and Scots, Urban VIII. granted ample faculties to Francis Barberini, Cardinal of the Holy Roman Church, as is shown by his brief *Inter Gravissimas*, dated 18th of May, 1630. To the same intent also is another letter of the same Pontiff, beginning *Multa sunt*, written to the Queen of France for the purpose of recommending to her good offices the faithful and the afflicted Church of those countries.

"Again, in order to provide in the best manner possible for the spiritual government of the Scots, Pope Innocent XII., in 1694, deputed as his Vicar Apostolic, Thomas Nicholson, Bishop of Peristachium, committing to his care all the kingdom and

the islands adjacent. And, not long after, when one Vicar Apostolic was no longer sufficient for the cultivation of the whole of the said vineyard of the Lord, Benedict XIII. gave the aforesaid Bishop a companion, in the year 1727. Thus it came to pass that the kingdom of Scotland was divided into two Apostolic Vicariates, one of which embraced the southern, the other the northern portion. But the division which had sufficed for the government of the number of Catholics then existing was no longer sufficient, when through the Lord's blessing their numbers had increased. Hence this Apostolic See perceived the necessity of providing additional help for religion in Scotland, by the institution of a third vicariate. Wherefore Leo XII., of happy memory, by an apostolic letter of the 13th of February, 1827, beginning *Quanta Iwtitia affecti simus*, divided Scotland into three districts or Apostolic Vicariates; namely, the eastern, western and northern.

"But Pius IX., of happy memory, had exceedingly at heart the restoration to its pristine beauty of the

illustrious Scottish Church; for the bright example of his predecessors urged him, they having, as it were, smoothed the way for him to the accomplishment of this work. Considering, on the one hand, the condition of the Catholic religion in Scotland, and the daily increasing number of the faithful, of sacred workers, churches, missions and religious houses, as well as

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the sufficiency of temporal means; and seeing, on the other hand, that the liberty granted by the British government to Catholics had removed every impediment that might have opposed the restoration to the Scots of the ordinary rule of Bishops by which the Catholics of other nations are governed, the said Pontiff concluded that the establishment of the episcopal hierarchy in Scotland should not be further delayed. Meanwhile, the Vicars Apostolic themselves, and

very many of the clergy and laity, — men conspicuous by noble birth and virtue, — besought him earnestly to satisfy their earnest wishes in this matter. This humble request was again laid before him when a chosen band from every rank in the said region, having at their head our venerable brother, John Strain, Bishop of Abila, in partibus infidelium, and Vicar Apostolic of the eastern district, came to this city to congratulate him on the fiftieth anniversary of his episcopal consecration. It was then that the said Pius IX. referred the matter, as its importance demanded, to the discussion of our venerable brethren, the Cardinals of the Congregation de Propaganda Fide; and their opinion confirmed him more and more in the resolution he had formed. But while he was rejoicing that he had come to the completion of a work so long and ardently wished for, he was called away to receive the crown of justice.

"What, therefore, our predecessor was hindered by death from bringing to a conclusion, God, plentiful in mercy, and glorious in all His works, has

enabled us to effect, so that we might inaugurate our Pontificate with a happy omen. Wherefore, after having acquired a full knowledge of the entire matter, we have deemed that what had been decreed by the lately deceased Pius IX. should be promulgated. Therefore, raising up our eyes to the Father of Light, from whom comes every good and perfect gift, we have invoked the aid of divine grace; praying also for the help of the blessed Virgin Mary, conceived without stain; of blessed Joseph, her spouse, and patron of the Universal Church; of the blessed Apostles Peter and Paul; of

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Andrew, and the other saints whom the Scots venerate as patrons, — that by their suffrages before God they might bring the said mattei to a prosperous issue.

"In view of these considerations, by an act of our

own will, with certain knowledge, and in virtue of the apostolic authority which we possess over the whole Church, to the greater glory of Almighty God, and the exaltation of the Catholic faith, we ordain and decree that in the kingdom of Scotland, the hierarchy of ordinary bishops, who shall take their titles from the Sees which by this our constitution we erect, shall be revived, and shall constitute an ecclesiastical province. Moreover, we ordain that, for the present, six Sees shall be erected, and are hereby erected: to wit, St. Andrew's, with the addition of the title of Edinburgh, Glasgow, Aberdeen, Dunkeld, Withorn or Galloway, and Argyll and the Isles.

"Recalling to mind the illustrious records of the Church of St. Andrew's, and taking into account the present chief city of the said kingdom, and weighing other considerations, we have resolved to call forth, as it were, from the grave, the said renowned See, and to raise or restore it, with the addition of the title of Edinburgh, to the rank of the metropolitan or archiepiscopal dignity which had

formerly been granted by our predecessor Sixtus IV., of venerable memory; and we assign to it, by virtue of our apostolic authority, four of the above-named Sees: namely, Aberdeen, Dunkeld, Withorn or Galloway, Argyll and the Isles. In regard to the See of Glasgow, considering the antiquity, importance, and nobility of that city, and especially the highly flourishing state of religion therein, and the archi- episcopal preeminence conferred upon it by Innocent VIII., we have thought it proper to give to its Bishop the name and insignia of an Archbishop; in such manner, however, that, until it shall have been otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true Archbishop and metropolitan. We also ordain that the Arch-

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bishop of Glasgow, so long as he shall be without

suffragans, shall be present with the other Bishops in the provincial synod of Scotland. . . ."

On March 5th, Leo XIII. appointed Cardinal Franchi secretary of state. The Cardinal, in 1871, had represented the Holy See at Constantinople, and with singular diplomatic success had enlisted the good will of the Sultan in behalf of the Christians of the Roman Empire, and in 1876 he visited Ireland, and was present at the opening of the Seminary of the Holy Cross, Clontarf, and had assisted at the anniversary of Daniel O'Connell. Leo XIII. instructed his secretary of state to enter immediately into negotiations on behalf of the Church with the Emperor of Germany and the President of Switzerland, and the Sultan of Turkey, as also the rulers of the Asiatic countries, where the Catholic missions were in jeopardy. The most oppressive laws had been enacted against the Catholic Church in those countries and, above all, in Germany, where the cry was "war in the interest of civilization." Leo XIII., with his profound knowledge of statesmanship, concluded that the



change which had been recently made in the Pontificate offered an opportunity to bring about a solution of the vexed questions, and secure peace for the persecuted Catholics. These plans were in course of fulfillment when an unexpected event occurred to defer their progress. This was the unlooked-for demise of Cardinal Franchi, on the 31st of July, 1878.

The Pope deplored the death of Cardinal Franchi, who had embodied every qualification necessary for the successful administration of the manifold duties of the position to which he had been assigned. The Holy Father now appointed Cardinal Lorenzo Nina to secretaryship of state, and placed before him the instructions given to his predecessor. In order that the Cardinal might more fully understand the line of policy to be pursued in the affairs between Church and State, the Holy Father deemed it proper, in a letter, to

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explain what had been done during the six months of his Pontificate, and in the letter he stated his plans for the amelioration of all Christian interests. This document outlines fully the future policy of Pope Leo XIII. It is as follows:

"It was a great misfortune and a great grief for us/' he says, "to have so suddenly lost Cardinal Alexander F.Yanchi, our secretary of state. We called him to this high office because of the confidence inspired by his uncommon gifts of mind and heart, and the long services he had rendered to the Church. He so fully answered to 'all our expectations during the short time he labored by our side that "'lis memory shall never by us be forgotten, and among those who come after us, as among the living, his name shall remain ever dear and blessed.

"As, however, it has pleased our Lord to subject us to this trial, we adore with submissive will His

divine counsels. And turning our attention to the choice of a successor, we have cast our eyes on you, my Lord Cardinal, whose skill in conducting affairs was well known to us, as well as your firmness of purpose and the generous spirit of self-sacrifice towards the Church which animates you.

"As you were entering on your charge we deemed it proper to address you the present letter, in order to make known our mind to you concerning several most important points on which your unceasing care must be in a very special manner bestowed.

"In the very first days of our Pontificate, and from the height of this Apostolic Chair, we turned our eyes to society as it is at present, to ascertain its condition, to examine its needs, and to discover proper remedies. Since then, in the encyclical letters addressed to all our Brother-Bishops, we lamented the decadence not only of the supernatural truths made known to us by faith, but of the natural truths, both speculative and practical, the prevalence of the most fatal errors, and the

very serious peril of society from the ever-increasing disorders which confront it on every side.

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"We said that the chief reason of this great moral ruin was the openly proclaimed separation and the attempted apostasy of the society of our day from Christ and His Church, which alone has the power to repair all the evils of society. In the noonday light of facts we then showed that the Church, founded by Christ to renovate the world, from her first appearance in it began to give it great comfort by her superhuman virtue; that in the darkest and most destructive periods the Church was the only beacon-light which made the road of life safe to the nations, the only refuge where they found peace and safety.

"From this it was easy to conclude that if in past

ages the Church was able to bestow upon the world such signal benefits, she can also do it most certainly at present; that the Church, as every Catholic believes, being ever animated by the Spirit of Christ — who promised her His unfailing assistance — was by Him established teacher of truth and guardian of a holy and faultless law; and that, being such, she possesses at this day all the force necessary to resist the intellectual and moral decay which sickens society, and to restore the latter to health.

"And inasmuch as unprincipled foes, in order to bring her into disrepute and to draw on her the enmity of the world, continue to propagate against her the gravest calumnies, we endeavored from the beginning to dissipate these prejudices and to expose these falsehoods, resting assured that the nations, when they come to know the Church as she really is, and in her own beneficent nature, will everywhere willingly return to her bosom.

"Urged by this purpose, we resolved also to make

our voice heard to those who rule the nations, inviting them earnestly not to reject, in these times of pressing need, the strong support which the Church offers them. And under the impulse of our Apostolic charity we addressed ourselves even to those who are not bound to us by the tie of the Catholic religion, desiring, as we did, that their subjects also should experience the kindly influence of that divine institution.

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"You are well aware, my Lord Cardinal, that in following out this impulse of our heart we

addressed ourselves also to the mighty emperor of the illustrious German nation — a nation which demanded our special attention on account of the hard conditions there imposed on Catholics. Our words, inspired solely by the desire to see religious peace restored to Germany, were favorably received by the emperor and had the good effect to lead to friendly negotiations. In these our purpose was, not to rest satisfied with a simple suspension of hostilities, but, removing every obstacle in the way, to come to a true, solid, and tasting peace.

'The importance of this aim was justly appreciated by those who hold in their hands the destinies of that empire, and this will lead them, as we sincerely trust, to join hands with us in attaining it. The Church assuredly would rejoice to see peace brought back to that great nation; but the empire itself would not rejoice less that, consciences being appeased, the sons of the Catholic Church would be found still — what they had at other times proved themselves to be — the most faithful

and the most generous of subjects.

"Nor could the countries of the East escape our fatherly vigilance; there the great events which are just now in course of accomplishment are, perhaps, preparing a better future for religious interests. Nothing shall be omitted by the Apostolic See to promote these; and we cherish the hope that the illustrious Churches of these regions shall at length come to live a fruitful life and to shed abroad their ancient splendor.

"These brief remarks reveal sufficiently, my Lord Cardinal, our design of extending largely the beneficent action of the Church and the Papacy throughout modern society in all its degrees. It is, therefore, necessary that you also should apply all your lights and all your activity to carrying out this design which God has inspired us with.

"Besides that, you will have to give your serious attention to another matter of the highest importance — that is, to the very diffi-



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cult condition created for the Head of the Church in Italy and in Rome where they have despoiled him of the temporal power which Providence so many centuries ago had bestowed on him to protect the freedom of his spiritual power.

"We do not wish to stop to reflect here that the violation of the most sacred interests of the Apostolic See and of the Roman Pontiff is fatal also to the welfare and the tranquillity of the nations, who, seeing the most ancient and august rights violated in the person of Christ's Vicar, feel their deep notions of duty and justice seriously weakened, their respect for law weakened, and thus the way is opened to destroy the very possibility of living together in society.

"Nor shall we delay you to consider that the Catholics of the different states can never feel at

rest till their Supreme Pontiff, the supreme teacher of their faith, the moderator of their consciences, is in the full enjoyment of a true liberty and a real independence.

"We cannot, however, help observing that while we need for our spiritual power, both on account of its divine origin and superhuman destination, and for the needful exercise of its beneficent influence in favor of all human societies, the fullest and most perfect liberty, on the other hand the present conditions in which we are placed so hamper and limit it that we find it most difficult to govern the uni- versal Church. The thing is notorious and proved by daily occur- rences. The solemn complaints uttered by our predecessor, Pius IX., in the memorable Consistorial Allocution of March 12, 1877, may with equal reason be repeated by us, with the addition of many other grievances arising from the new obstacles opposed to the free exer- cise of our power.

"We have also to deplore, as did our illustrious

predecessor, the suppression of the religious orders, which deprives the Pontiff of a precious aid in the congregations which transact the most important affairs of the Church. We grieve that divine worship sees its ministers taken away by the law on military conscription, which compels

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all, without distinction, to serve in the army; that they withdraw from our control and that of the clergy the institutions of charity and beneficence founded in Rome by the Popes, or by Catholic nations who confided them to the watchful care of the Church. We grieve, with the intense, bitter grief which fills our heart as a father and a pastor, to find that we are compelled to see beneath our eyes in this Rome, the center of the Catholic religion, the progress made by heresy, heterodox temples and schools built freely and in a great number, and to have to observe the perversion which is the

consequence, especially among young people, who are given an anti-Catholic education. But, as if all this were nothing, they are endeavoring to nullify the very acts of our spiritual jurisdiction.

"It is well known to you, my Lord Cardinal, how, after the occupation of Rome, wishing to calm to some extent the consciences of Catholics who felt very uneasy about the fate of their Chief Pastor, the government publicly and solemnly declared that they would leave the nomination of the Bishops of Italy entirely in the hands of the Pope. Then, under the pretext that the acts of their canonical institution were not submitted to the government placet, not only were the new Bishops deprived of their revenues — thus throwing on the Holy See the heavy burden of supporting them — but, moreover, to the great spiritual injury of their flocks, the government would not even acknowledge the acts of episcopal jurisdiction performed by them, such as the nomination of parish priests or other beneficed persons.

"And when, to obviate all these serious evils, the Holy See tolerated that the newly-elected Bishops of Italy should present their Bulls of nomination and of institution carried out in due canonical form, the condition of the Church was in no whit improved thereby. Notwithstanding this act of presentation, for one futile reason or another many Bishops continued to be deprived of their revenues and to have their jurisdiction ignored. Those who can obtain their object see their petition sent from one office to another and subjected to endless

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delays. Men of the highest merit, distinguished by their learning and virtue, deemed by the Sovereign Pontiff worthy of filling the highest degrees in the ecclesiastical hierarchy, are forced to see themselves subjected to the most humiliating and prying disquisitions, as if they were vulgarians

under the ban of suspicion. The venerable man designated by us to administer the Church of Perugia in our name, although placed already at the head of another Church, and legally acknowledged therein, after a long period of waiting, still vainly expects an answer. Thus it is that, with a paltry cunning, they take away from the Church with the left hand what mere policy feigned to give her with the right.

"To render this state of things still more painful, they lately began to assert the rights of royal patronage in several dioceses of Italy, with such exaggerated pretensions, accompanied by such odious measures, that the Archbishop of Chieti was judicially informed that they denied his jurisdiction, declared his appointment null, and ignored even his episcopal character !

"It is not our purpose to insist on the nullity of such rights, which besides was confessed by not a few of our adversaries. It is sufficient to recall the fact that the Apostolic See, to which is reserved to

provide for all Episcopal Sees, was only in the habit of granting the right of patronage to such sovereigns as had deserved well of the Church by supporting her interests, promoting her extension, increasing her patrimony; and that all who combat her by impugning her rights, appropriating her possessions, become by that alone, in accordance with the canons, incapable of exercising such patronage.

'The facts touched upon so far evidently indicate the purpose of continuing in Italy a system of ever-increasing hostility towards the Church, and clearly show what sort of liberty is kept in store for her, and with what kind of respect they intend to surround the Head of the Catholic religion.

"In this most deplorable condition of things we are not ignorant,

my Lord Cardinal, of the sacred duties imposed upon us by our sacred ministry; and, with our eyes fixed on Heaven, with our soul strengthened by the assurance of the divine help, we shall study never to be unfaithful to them. . . ."

## INTEREST IN BEHALF OF LABOR

The Holy Father took occasion among his very first acts to manifest heartfelt interest towards the laboring classes, and he extended to them the warmest sentiments and expressions of sympathy in their efforts to ameliorate their conditions and to obtain just compensation for their toil. He endorsed the efforts towards bettering their moral and mental condition by banding together in associations of working men and labor fraternities, after the fashion of the ancient guilds of labor in Italy, which had been such a help to the oppressed working classes.

He replied to a letter of congratulation addressed to him from a society founded by Father Olivanti, in



Paris, whose object was to bring together young men, apprentices, mechanics and others who were learning trades, teach them in night-classes to read and write and encourage them in the practice of their religion. In this letter the Holy Father urged the members of the society to continue the good work already begun.

The Italian government, soon after the "occupation," attacked the Catholic religion by suppressing all religious instruction in the primary and intermediate schools of Rome, against which Pope Pius IX. had protested as unjust to the children of Catholic parents, who looked for some religious instruction as well as secular knowledge. In vain the aged Pontiff protested. The government took no notice of the wishes of the Pontiff, but rather emphasized its contempt of his desires by not only excluding all mention of religion, but also of the name of God in the schools. Meanwhile, in the establishments founded in Rome by the sects for the purpose of proselytism, a

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frtisActldfWttf, Chicago

HIS HOLINESS POPE LEO XIII GIVING HIS  
BLESSING AT CLOSE OF MASS.

(SOUVENIR OF THE SACERDOTAL JUBILEE  
JAN. I »I 1 888.)

Most Rev. Louis Begin, D.D. (Archbishop of  
Quebec).

Most. Rev. B. Orth (Archbishop of Vancouver,  
B.C.).

Most Rev. Hugh Gauthier, D.D. (Archbishop of

Kingston).

Most. Rev. Louis Ph. Langevin, O.M.I. , D.D.  
(Archbishop of St. Boniface, Manitoba)

## KING EDWARD, OF ENGLAND, AND THE LATE POPE LEO XIII. HIS MAJESTY'S VISIT TO POPE LEO XIII., APRIL 29, 1903.

The interview took place in the Pope's private library. King Edward entered the Pope's presence alone.

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translation of King James' version of the Bible was introduced, and anti-Catholic literature freely circulated, while the ministers of public instruction never interfered. These conditions grieved Leo XIII. while Bishop of Perugia, and later when he

was Cardinal-Chamberlain of the Church. Now that he was invested with supreme power he hastened to give expression to his views on the state of educational matters in Rome. On the 26th of this year he addressed a letter to Cardinal Monaco La Valetta, his Vicar, in which he declared, "that the government had not been ashamed to forbid, in the schools of the city where Sts. Peter and Paul had preached, the Word of God, and the teaching of that Word, but had also banished God's name from the schools frequented by the followers of those Apostles."

On the 28th of March the Pope held a consistory in the Ducal Hall of the Vatican, at which all the Cardinals in Rome were present. This was an occasion of unusual interest, and all listened to the first utterance of Leo XIII.:

## CONSISTORY IN DUCAL HALL

"Venerable Brothers: — When your suffrages called us last month to take on ourselves the

government of the universal Church, and to fill on earth the place of the prince of pastors, Jesus Christ, we did indeed feel our soul moved by the deepest perplexity and perturbation. On the one hand we were filled with great fear by the sincere conviction of our own unworthiness, as well as by our utter inability to support so great a burden; and this sense of infirmity was all the more increased by the remembrance of how much the fame of our predecessor . . . shone the brighter and more glorious through the whole earth. That great ruler of the Catholic fold had always contended for truth and justice with such invincible courage, and had labored so long and with such exemplary fidelity in administering the affairs of the Christian world, that he not only shed a luster on this Apostolic See, but filled the whole Church with love and admiration

for his person, thereby perhaps excelling all his predecessors in the high and constant testimonies of public respect and veneration paid to him, as he surpassed them all by the length of his Pontificate.

"On the other hand, we were filled with deep anxiety by the very sad state, in our days, of civil society almost everywhere, as well as of the Catholic Church itself, and especially of this Apostolic See, which, violently stripped of its temporal sovereignty, is reduced to a condition in which it can in no wise enjoy the full, free, and unimpeded use of its power.

"Such, Venerable Brothers, were the reasons which moved us to refuse the proffered honor of the Pontificate. But how could we resist the divine will, which was so manifest in the unanimity of your decision, and in that most loving solicitude felt by you for the sole interest of the Catholic Church, urging you to elect, as soon as possible, a Sovereign Pontiff?

"We, therefore, deemed it our duty to take on ourselves the office of the Supreme Apostleship, and to yield to the will of God, placing our whole trust in Him, with the hope that He who had imposed on us the high dignity would also give to our lowliness the strength to sustain it.

"As this is the first time it is allowed us to address your Eminences from this place, we desire first of all solemnly to assure you that in the fulfillment of the service of our Apostolate we shall have nothing so much at heart as to bestow all our care, with the help of God's grace, in sacredly guarding the deposit of the Catholic faith, in watching faithfully over the rights and interests of the Church and the Holy See, and in laboring for the salvation of all; ever ready, for all these purposes, to undergo any fatigue, to draw back from no discomfort. . . .

"In the discharge of these duties of our ministry we trust that we shall never lack the benefit of your counsels and your wisdom — nay, we ardently

beseech you never to allow them to fail us. And in

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saying this we wish you to understand that it is not a mere expression of official courtesy, but a solemn declaration of our affectionate desire. For we are deeply impressed by what the Holy Scripture relates of Moses — that, namely, when recoiling from the weighty responsibility of governing a whole people, he, by God's own command, called to his aid seventy men from among the ancients of Israel, in order to have them bear the burden with him, and thus to make them, by their help and counsel, lighten his cares in governing the people of Israel. This is the example which we, who have been made the guide and ruler of the entire Christian people in spite of our unworthiness, set before our eyes; wherefore we cannot refrain from seeking and finding in you the seventy men of all Israel in the Church of God, a



help in our labors, a comfort in our cares.

"We know, moreover, as the Word of God declares, that there is safety where there are many counsels; we know, as the Council of Trent admonishes us, that the administration of the universal Church depends on the counsels given to the Roman Pontiff by the College of Cardinals; we learn, finally, from St. Bernard, that the Cardinals are called the Pontiff's colleagues and counsellors. And, therefore, it is that we, who for nearly twenty-five years have enjoyed the honors of your order, have brought with us to this sovereign seat not only a heart full of affection and zeal for you, but the firm resolve to use chiefly those who were formerly our associates in rank, as our fellow-laborers and advisers in transacting ecclesiastical affairs.

"And now a most happy and timely occurrence permits us to share with you the first sweet fruit of consolation which our Lord permits us to gather from the first great work accomplished for the

glory of religion. Our saintly predecessor, Pius IX., in his great zeal for the Catholic cause, had undertaken what such of you as belong to the Congregation of the Propagation of the Faith had definitely decreed — to reestablish the Episcopal hierarchy in the illustrious kingdom of Scotland, and thereby add a new luster to that Church; this we have

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been able to bring, with the divine aid, to a happy termination by the apostolic letter, which we had published on the 4th of this month.

"It was indeed to us a subject of holy joy that in so doing we were fulfilling the ardent wishes of our dearly beloved, the clergy and faithful people of Scotland, of whose great devotion to the Catholic Church and the Chair of Peter we have many striking proofs. We, therefore, hope sincerely that

the work thus accomplished by the Apostolic See shall be crowned with happy results, and that, through the intercession of the patron saints of Scotland, throughout the length and breadth of the kingdom 'the mountains shall put on peace for the people, and the hills righteousness.' "

## CHAPTER XXVIII

### POPE LEO XIII. AND EDUCATION

QOON after his accession to the Pontificate Leo XIII. gave unmis« ^-^ takable evidence of his interest and activity in behalf of education. He knew full well that it was by this means he could stem the tide of irreligion and social disintegration which was at the time causing incalculable injury to the entire people of Italy.

He addressed himself with enthusiasm to the task of restoring to ancient Rome and to other cities of

Italy their former intellectual splendor, employing for that end the methods of Christian education in spite of the fact that the government authorities had everywhere supplanted the Christian system of elementary education by one of a godless and anti-Christian character. Leo XIII. happily possessed in a superlative degree the qualifications for the discharge of this task. His moral and mental equipment were unsurpassed, his indomitable will and courage were well calculated to enforce upon the minds of the people that his ideas were reasonably sure of fulfillment. His policy was that of right and justice, of conservative adherence to the laws of the state where they did not conflict with the rights of the Church, — a conciliatory policy in order to bring the nations of the world into peaceful accord and harmonious relations with the fundamental teachings of the Christian religion.

## WORK IN THE SCHOOLS OF ROME

Cardinal Monaco la Valletta was commissioned to establish a system of instruction in the schools of

Rome, in which religious doctrine would be the special accompaniment of secular knowledge. This able and energetic member of the Sacred College set about the

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work assigned him with enthusiasm, and was in a fair way to realize his hopes when death claimed him. The Holy Father, deeply deploring the untimely demise of his valued collaborator, appointed Cardinal Parocchi to proceed with the contemplated work.

On March 25th the Pope addressed a letter to the Cardinal, in which he denounced the ignoble warfare being so studiously and persistently waged against the religious education of the Roman youth. In the document he advises a Council

of Education for Rome, to be composed of eminent prelates and learned members of the laity, whose duty it would be to carefully guard all primary schools, and wherever necessary to establish new ones. He held that the introduction of anti-Christian methods into the secular education of the youth of Europe was largely responsible for the existing revolutionary conditions. Three hundred years of persecution, of incessant demands for the elimination of God and religion from the education of the masses, had resulted in the deification of human reason, while the doctrines of naturalism, irrationalism and individualism had become the sole dictators and arbitrators of human thought and action, and had wrought incalculable damage to the entire social fabric. Leo XIII. inaugurated a remedy for this monstrous evil by the reintroduction of religious doctrines into elementary education.

WORK DONE BY THE ENEMIES OF THE  
CHURCH

Scarcely had the Holy Father outlined his plans for putting into effect this work than the enemies of the Church determined upon holding a centenary celebration in honor of Voltaire, the arch-infidel philosopher, whose tenets had done more to subvert the prevalent Christian thought of Europe than all other factors combined. They decided to hold this carnival of licentiousness and blasphemy in the City of Rome under the very eye of the Pope.

Every judicial and legislative celebrity of Europe was summoned to attend this convention. The apostles of revolution, the leading

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teachers in irreligious schools and the representatives of the anti-Catholic press came together, and after the most violent denunciation of the Catholic Church, the Pope and his Cardinals, and the Catholic priesthood they closed the

proceedings by declaring their fealty to the infidel-teacher whose anniversary they celebrated, and they resolved to continue the work of disseminating his doctrines.

## EXPRESSIONS OF THE FAITHFUL"

This supreme indignity to the Vicar of Christ, and the Church itself, was condemned by everyone who had the interests of the Church and the Holy Father at heart. To counteract, at least in part, the influence of these men, the faithful hastened to express to Leo XIII. their loyalty to the Church and his person by eloquent addresses and expressions of sympathy.

On the Feast of the Ascension, May 30th, the Holy Father received an immense delegation of Roman citizens — noblemen, churchmen, artisans, members of labor guilds and charitable associations, who presented to him an address in which they condemned the iniquitous transactions of those men, protesting their unswerving devotion to the



Church and its Supreme Ruler on earth. The Pope was greatly moved at these expressions of loyalty, and thanked them, one and all, "urging them to hold steadfast to the old faith, to continue to suffer persecution for justice's sake and to keep their hearts pure and undefiled."

On June 6th the veteran soldiers of the papal army, led by their commander-in-chief, marched in a body to the Vatican, and when received by the Holy Father, they extended to him their felicitations upon his Pontificate, and voiced their unswerving loyalty to him. Leo XIII. embraced the opportunity of declaring his sentiments regarding the unjust spoliation of Church property, the attempted dethronement of the Papacy, and expressed his hopes for a speedy restoration of the temporal dominions of the Church.

At the close of his address to these warriors of the faith, he said: "To you, glorious defenders of right and justice, we shall say in conclusion:

Persevere, remain faithful to your duties. Let no act in your future life ever stain your honored career. If it please God to shorten the days of trial by granting us happier times, you shall be found at your post ready to protect the sacred interests of the Church. Should it turn out otherwise you will have the consolation of having shared with us our ill-fortune and of having cast your lot with us."

The suppression of the Religious Orders and the conscription of students called to enter the ecclesiastical state resulted in a depletion of the clerical ranks, which threatened serious results to religion. It was with difficulty that the people of a large number of parishes were supplied with pastors or curates, and this great need was one of the sorest trials to the Pope.

ESTABLISHMENT OF SPECIAL CLASSES FOR  
THE PRIESTS

In May, 1885, he addressed a letter to Cardinal Parocchi, in connection with the establishment of special classes in Latin, Greek and Italian for the priesthood, which read as follows: "You understand perfectly what we have frequently said, and not without good reason, that serious and continual efforts should be made to have the clergy distinguish themselves in all branches of knowledge. The needs of the present age imperatively require it. Intellectual culture advances so rapidly, and the appetite for learning is so insatiable, that the clergy would find themselves at a disadvantage in the proper and fruitful discharge of their duties, if they did not merit for their order, the same reputation for intellectual culture for which other professions are so ambitious.

'This is why we have bestowed so much care and thought on the best methods of culture for our young seminarians. Beginning with the most serious matters of study we have endeavored to revive the doctrine and method of St. Thomas in

philosophy and theology.

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"But since literature occupies so large a space in college studies and contributes so much to our stores of knowledge for the various purposes of social life and all its humanities and graces, we have resolved to lay down certain lines on which letters have to be cultivated.

". . . It is on account of these practical advantages that the Catholic Church, which truly values all that is honorable, all that is beautiful, all that is praiseworthy, has always attached to the culture of letters a due importance, and has encouraged it in everyway. We see that the Fathers of the Church were adorned with all the graces of the literary culture of their respective times. And there are some of them whose native genius and acquired literary art place them almost on a level with the

classic Greeks and Romans.

"Let us also say that the Church can claim the enviable distinction of having saved from destruction the greatest number of the masterpieces of the ancient Greek and Latin poets, orators and historians. Besides — a thing which is universally acknowledged — in the ages when the culture of letters was neglected or impossible, when literary fame was drowned in the clash and tumult of arms all over Europe, letters found a refuge in the community-homes of the monks or the secular priesthood. Nor should we forget that among the Popes who have gone before us there are many who acquired distinguished fame in letters."

The Roman Seminary occupied a high rank among the Colleges in Rome, and its various departments afforded the most extended courses in every branch of knowledge. It comprised schools of Oriental philology, with a faculty unsurpassed in any university in the world. Greek, Arabic, Armenian, Syriac and Copt each had its class directed by the

ablest professors, natives of the countries in which they were spoken.

The College of the Propaganda, founded by Urban VIII., the most cosmopolitan institution in the world, was th^ object of

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especial interest to the Holy Father. This establishment, comprising students of many nationalities, is the central missionary school of the Church, and from its student ranks many have been called to the highest positions of trust in the Episcopate.

### ACADEMY OF ST. THOMAS

The crowning work of Leo XIII. in educational effort was the establishment of the Academy of St. Thomas.

In the second year of his Pontificate the Holy Father proclaimed the Angelic Doctor the patron of the schools, and some months later published the following document: "It is a custom founded on nature and approved by the Catholic Church, to seek the patronage of men celebrated for the sanctity, and the example of those who have excelled in, or attained perfection of some kind, so as to imitate them. For this reason a number of religious orders and literary societies have expressed a desire to choose for their teacher and patron, St. Thomas Aquinas, who shines like the sun in wisdom and virtue.

'Now, as the study of his doctrines has increased in our day, numerous requests have been received by the Apostolic See to have him proclaimed the patron of Colleges, Academies and Schools throughout the Catholic world. ... It was deemed advisable to defer the granting of this request in order that they might increase in number; but last year, after the publication of our Encyclical letter on the 'Restoration in Catholic Schools of

Christian Philosophy according to the Spirit of the Angelic Doctor, St. Thomas Aquinas,' so many Bishops, Deans and savants from every part of the world expressed the desire to follow altogether in the footsteps of the great St. Thomas, declaring that they, like us, were convinced that the Thomistic doctrine possessed, in an eminent degree, the power and virtue for remedying the evils of our times, that we yield to their request without further delay.

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"We then, who have so long desired to see the schools flourish under the protection of so great a master, deem that the hour has arrived for adding this new honor to the immortal glory of St. Thomas. Our reason for this declaration is that St. Thomas is the most perfect model Catholics can have in the various branches of science. In him are centered all the lights of heart and mind which



command imitation, a learning most fecund, most pure and perfectly ordered, a respect for faith, and an admirable harmony with divinely revealed truth, integrity of life, and most exalted virtue.

"His learning is so vast, that, like the sea, it contains all the wisdom that proceeds from the ancients. He not only fully understands everything that was said of truth, everything that was wisely discussed by Pagan philosophers, by the Fathers and Doctors of the Church, by the superior men who lived before his time, but he added to it, completed it, classified it with such perspicuity of mind, such perfection of method and such propriety of terms that he seems to have left his successors nothing save the faculty of imitating him while depriving them of the possibility of equalling him. . . . Those who devote themselves to sacred sciences, so violently attacked in our day, will find in the works of St. Thomas the means for fully demonstrating the foundations of the Christian faith, of enforcing supernatural truths, and victoriously defending our holy religion against the

assaults of her enemies. . . . We have been pleased to seek the advice of the Sacred Congregation of Rites upon the subject, and their unanimous opinion being fully in accord with our wishes, by virtue of our supreme authority, for the glory of God and the honor of the Angelic Doctor, for the increase of learning and the common advantage of human society, we declare St. Thomas the patron of Catholic Universities, Academies, Faculties and Schools, and we desire that he be by all regarded, venerated and honored as such. It is understood, however, that nothing is changed for the future in

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the honors and rank given to saints whom Academies or Faculties may have selected for special patrons."

## POPE LEO'S FIFTIETH ANNIVERSARY

The 7th of March, 1880, the feast of St. Thomas and the fiftieth anniversary of the occasion of Leo XIII. having received the Doctor's Cap, was selected as the occasion for publicly announcing this declaration, and on that day the Holy Father received in audience three thousand persons.

St. Thomas lived at a time when intellectual thought was struggling with a number of conflicting problems involving religious and philosophical doctrines, and the activity of the human mind was directed into channels foreign to its natural trend. Many excesses and evils resulted from this reckless drift, and the old established forms of thought and belief were being perverted to the uses of atheistic doctrines. The Aristotelian philosophy was being used against the Church, and as the idea that a perfect agreement existed between all orders of truth was being ignored, St. Thomas, a philosopher as well as a theologian, perceived the drift of the thought movement and arrested its progress by arranging a system based upon revealed truth, harmonious with scientific

investigation and development, and combining natural with supernatural knowledge. Aristotle's philosophy was given precedence over that of Plato, and the Pagan spirit of the Greek philosopher was subjected to the Christian idea. St. Thomas interpreted the philosophy of Aristotle, adopting it to his system because essentially true, and it contained the nearest approach to truth in the natural order, which, when made consonant with supernatural, revealed truth, could not fail to serve the interests of religion. This mighty work of the Angelic Doctor was made possible by reason of his supreme humility and his great faith. With faith as a fundamental, reason could safely pilot her way and arrive at complete unalterable truth. The Summa

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Theologia was the result of many years of intense application and deep contemplation. Every truth of

Christianity is explained, classified, justified, and every possible objection to each assertion answered explicitly and satisfactorily. The entire system is the most comprehensive method ever evolved from a human mind for arriving at exact truth, and as the ages succeed one another St. Thomas derives more and more honor from the stupendous achievements of his sublime work. The intellectual greatness of his work is enhanced by its literary charm and poetic grace. Cardinal Newman says of St. Thomas: "Such poets as are born under her shadow (the Church) can even make schoolmen as she made St. Thomas' till logic becomes poetical."

Cardinal Manning said: "Beyond all doubt this philosophy is the most solid and subtle system which the human intellect has ever elaborated by its own unaided force."

As St. Thomas stands at the summit of all scholastic philosophy, there can be no higher praise accorded the great Doctor than the

application of Cardinal Manning's statement to the author of the Summa.

The gratitude of the lovers of truth is due Leo XIII. for having subordinated the various systems of philosophy in the schools to the masterfully comprehensive Thomistic philosophy in connection with theology.

## CHAPTER XXIX

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### ACTIVITIES IN BEHALF OF LABOR

' 1 ^HE industrial problem, or the question regulating the relations -\*- between employer and employee, the harmonious relationship between labor and capital, engaged the attention of Leo XIII. during his Pontificate. This vital question upon which the entire social structure may be said to depend, had come up in its various aspects at

frequent intervals in almost every country of Europe and America, and had aroused bitter feelings and antagonisms resulting from the violation of the equality of rights or lack of just laws.

The Catholic Church, ever foremost in the van of progress, had expressed its views in regard to the duties and responsibilities resting upon employers towards their employees. The poor, the laboring classes, and the oppressed, have ever been a source of anxious concern to the Catholic Church. In mediaeval days she encouraged and fostered the foundations and organizations designed to promote the welfare of the toiler and the wealth-producer of the earth. The Sovereign Pontiffs gave their approval and benediction to those societies of working men, and Leo XIII. early in his career as a Churchman gave expression to the most advanced views upon this serious phase of social conditions. When Bishop of Perugia he advocated the establishment in his diocese of societies which tended to elevate and benefit the material condition

of artisans and laborers. He urged the banding together in organizations of both employers and employees for the purpose of arranging satisfactorily conditions beneficial to both, and the enactment of laws conducive to their mental, moral and physical development.

Modern labor and trades unions had their prototype in the medi

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aeval labor and art guilds, whose chief objects were the intellectual development of the individual and the uplifting of the common people, and incidentally they became the training-schools of the arts and sciences. Young artificers found in these organizations the necessary stimulating environments and the suggestive influences which



prompted them to attempt great and meritorious achievements.

## LEO XIII. THE FRIEND OF LABOR

Leo XIII. entered upon his career as Sovereign Pontiff the avowed friend and benefactor of the working classes as evidenced by his reiterated utterances in behalf of them. He emphasized his endorsement of labor unions wherever these were founded on sound principles of justice and humanity. He recognized their right to exist, and their claims for legal recognition. He pointed out that associations of wage-earners, bent upon individual and cooperative improvement, must conduce to right living and correct thoughts. He called attention to the fact that the underlying object of the most ancient labor guilds, as well as the most modern trades unions, was the uplifting of humanity and the betterment of the human race. Consequently he deemed these organizations, institutions deserving of encouragement and papal approbation. He realized that these unions, many as

they were, necessarily differed in character and varied in the different countries where they existed, but the idea was the same in all.

It was no easy problem that, on his elevation to the pontifical throne, confronted the Holy Father for solution. It was admitted that the expression of the Sovereign Pontiff on any question carried more weight with it than the opinion of any of those constituted high in authority, who, more or less, were at this time engaged in an effort to bring about amicable relations between capital and labor in their respective countries. The labor question had spread in proportion with the growth of nations in the Old and New Worlds. It had been,

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however dragged into the politics of empires, kingdoms and republics to suit the designs of crafty party leaders. There soon arose a deadly and

apparently disastrous strife between capital and labor, the workman believing that the man who possessed the money was his implacable enemy, while the capitalist was equally tyrannical in his treatment of labor. These erroneous ideas and the accompanying misleading statements wrought dire mischief among the people who depended upon their labor for their subsistence, and it was no easy matter to bring about a fair understanding between the two parties. The Sovereign Pontiff gave deep thought and much time to the study of arranging a course of instruction, which he sought to have the members of the Catholic hierarchy disseminate throughout their respective dioceses, whereby the people who toil would learn their true position and relation to their employers, and at the same time point out to them their exact value to their employers, and the manner in which to insist upon sufficient compensation for their toil to enable them to support themselves and their families in moderate comfort. He had, during his jubilee, given audience to a deputation of wage-earners from France, organized and introduced by

the Count de Mun, on which occasion he voiced his approval of trades unions, while he urged that their acts be guided by mutual charity and carried out along lines of morality and religion. "The man who earns his daily bread by the sweat of his brow believes that he has a right to the productions of his toil, that he has property rights, individually his, and only his, as well as human rights, and he moreover thinks that these property rights are inseparable from his human rights. Advanced political economists are not willing to concede the property rights of the laborer, and they pass over that phase of the problem, producing confusion in the minds of their hearers. This one-sided view misleads their followers and throws them off the right track. The system which permits the employer to defer buying labor until starvation compels the laborer

RETURNING FROM MASS— SISTINE  
CHAPEL

The above picture shows Pope Leo XIII. returning from the Sistine Chapel in his private apartments, accompanied by the Papal Court. The chair in which he is carried rests on the shoulders of twelve Vatican officials.

On Sunday, the 3rd of March, 1878, His Holiness was crowned in the Sistine Chapel, this being the second instance since 1555 of the ceremony taking place out- side the loggia of the Church of St. Peter.

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## ST. PETER'S CHAIR PRESERVED IN THE VATICAN BASILICA

The front of the chair is 36 inches broad and 30 inches high; its sides are a little more than 15 inches in breadth; its height, including the back, 54 inches. It is of wood, with small columns and little arches; on the front part of the chair are chiselled eighteen subjects in ivory, executed with rare perfection, and mingled with little ornaments very delicately worked. All around are a number of figures in ivory.

There are preserved in the Vatican archives authentic documents referring to the chair, dating from the fourth century down to our own time.

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to accept the price made by the employer is tyrannical, and this injustice is the most prominent agent in the precipitation of the frequent strikes in the industrial ranks of our most progressive populations.

"The primary conditions which forced the man to dig with his hands into the earth for the necessities of life, thus applying his labor for the needs of both the inner and outer man, have developed with inventions and modern appliances for satisfying human desires or appetites, creating what we call wealth. Wealth used by labor in the production of more wealth is capital. The two original factors in producing wealth were land and labor. Later capital entered as a potent factor into the wealth-producing element. This capital, or stored labor, when made available to both employer and employee, is a good and wholesome thing, but



when used to rob the producer, the toiler, of the fruit of his labor, it is injustice." Against this the Holy Father declaimed in emphatic tones.

## THE GERMAN EMPEROR IN BEHALF OF LABOR

The German emperor was at the time struggling with the vexed question within his domain, and the inroads made by ultra-socialistic doctrines had already threatened serious danger to the empire. With true kingly concern the emperor decided to take up the question himself and try to improve the condition of the working men, and thus forestall the evils impending. He sought counsel with the great powers of England, France, Belgium and Switzerland, with a view to learn their ideas regarding the holding of an international conference to discuss the relations between labor and capital, and to arrange for a future congress of representatives of every government to deal with the labor question. He addressed a letter to his Minister of Commerce, in which he said: "We

must start on the principle that it is the duty of the government to regulate the condition and the hours of labor in such sort that the health of the workers,

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their moral interests, their material wants, their equality before the law shall be sacred."

In this invitation to the great powers he included Leo XIII.' and sent him a letter, dated the 6th of February, 1890: "The noble manifestations," he wrote, "by which your Holiness has always made your influence prevail in favor of the poor and the neglected of human society, lead me to hope that the international conference, which on my invitation will meet at Berlin on the 13th of the month, may attract the attention of your Holiness, and that you will follow with sympathy the progress of the deliberations which have for their object the improvement of the condition of the

working populations. I believe it to be my duty to make known to your Holiness the program which is to serve as the basis for the labors of the conference, the success of which will be singularly facilitated if your Holiness would lend to the humanitarian work which I have in mind your beneficent support."

The Pope replied to this letter, assuring the emperor that the efforts of his Majesty were most commendable, and in accord with his own ideas and endeavors in the same direction. Every line of the Pontiff's letter breathed concern and interest in the proposed conference, and his personal hopes for the success of its deliberations. After congratulating the emperor upon his active interest in the behalf of the working classes the Pope went on to say: "The conformity of views and of legislation so far at least as the different conditions of places and countries will allow, must have an immense influence on the progress of the question towards an equitable solution. We cannot, therefore, but encourage in the strongest way all

the deliberations of the conference which may tend to improve the conditions of the working populations, such, for instance, as a distribution of labor, better proportioned to the strength, to the age, to the sex of each worker, the rest upon the Lord's Day, and in general all that may prevent the working man from being used merely as an

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ignoble instrument without regard for his dignity as a human being> for his morality and for his domestic hearth. . . . The Gospel," he goes on to say, "is the only code in which are found the principles of true justice, the maxim of that mutual charity which ought to unite" all men as the sons of one Father and the members of the same family. Religion will teach the employer to respect the human dignity in his workman and to treat him with justice and equity. On the other hand the same religion will inculcate on the conscience of the

working man the sentiment of duty and of fidelity; it will render him moral, sober and honest. It is because society has lost sight of, neglected and mistaken the religious principles that it sees itself now shaken to its very foundation. To restore those principles and to give them back their strength of influence over the human race are the only means of reestablishing society on a sound basis, and of guaranteeing peace, order and prosperity. It is the mission of the Church to preach and so spread these principles and the doctrines throughout the world."

Leo XIII., diplomat and statesman that he was, understood that no direct benefit would come from the conference which aimed to employ only state legislation for the purpose of uniting capital and labor on harmonious lines. He saw, as no other appeared to see, that all effort at reform must have the remedy directed to remove the cause of the troubles. Therefore he advanced the truth that the satisfactory settlement of all industrial questions could be reached only by the "reconstruction" of

men's hearts.

## POPE LEO'S ENCYCLICAL ON LABOR

No practical benefit to the cause of labor resulted from the Berlin Conference, as it was found impossible to prescribe any international code of laws which could cover the whole ground of dispute and satisfy all parties. A very free expression of ideas and a general concurrence of opinion on matters industrial ensued, but only general

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principles of reform were suggested by the members. Statistical information and data were of some benefit, but the solution of the labor problem was just as far off after the conference, as before. Much more weighty in its import, more far-reaching in its influence was the Encyclical on the

condition of the working classes, which the Pope issued on the 15th of the following May, 1891, to the Catholic world. The Encyclical has been, since the day of its publication, the universally accepted text of the political economist who aims at the settlement of the industrial problem. Its pages teem with truth, with sentiments of sublime justice due the wage earner. "It is no easy matter," the Holy Father wrote in part, "to define the relative rights of the rich and the poor, of capital and labor. . . . But all agree, and there can indeed be no question whatever about it, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and so unjustly even at this moment upon the vast majority of the working classes. . . . The custom of working by contract and the concentration of so many branches of trade in the hands of a few individuals have brought about a condition of things by means of which a small number of very rich men have been able to lay upon the masses of the laboring poor a yoke little better than that of slavery itself."

The learned Pontiff goes minutely into the details of the several remedies proposed for solving the question, prominent among which was the so-called remedy of "Socialism," the theory which claimed that individual possessions should pass into the common ownership of all, the state being the municipal administrator. Leo XIII. emphatically condemned this panacea, as the laborer would be by that scheme the worst sufferer.

Believing in private property rights, he explained in the following passage that: "When a man engages in remunerative labor the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his own. . . . To affirm that God has given

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the earth for the use and enjoyment of the whole human race is not to deny that private property is



lawful. The earth has been granted to mankind in general, not in the sense that all, without distinction, can deal with it as they like, but rather that no part of it has been assigned forever to anyone in particular, and that the limits of private possession have been left to be fixed by man's own industry and by the laws of individual races. . . . The soil which is tilled and cultivated with toil and skill, utterly changes its condition. It was wild before, now it is fruitful; what was barren, now brings forth in abundance. That which has been thus altered and improved of the land, becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of man's own sweat and labor should be possessed and enjoyed by another one else? As effects follow their causes, so is it just and right that the results of labor should belong to those who have bestowed the labor." Pope Leo XIII., as the exponent of the Catholic principles which regulate human relations and social order, insisted, in this Encyclical, upon applying to the evil the precepts of religion and charity. He ignored the idea that

there can exist such a condition as complete equality between races and classes of mankind. Unequal conditions produce unequal results in the way of fortune and benefits. There is no possible way of relegating these to a level in the nature of things earthly. He further ignored the idea that class is hostile to class, claiming that one is dependent for existence upon the other. Capital could not do without labor, nor could labor do without capital, therefore, their paramount duty lies in their mutual regard and consideration for one another, and their harmonious endeavors to promote the welfare of one another. The justice and fair dealing enjoined by religion would, in the mind of the Holy Father, conduce to a settlement of the difficulties which try the souls of men during times of strife and strike. So he advised the employer to treat his help as human beings, not as chattels, and imposed upon the wage-

earner the duty of safeguarding the interests of his employer, giving him due return for his wages.

No employer should tax his help beyond their power of strength or detrimental to their physical or moral discomfort. The Pontiff says: "All masters of labor should be mindful of this, that to exercise pressure upon the indigent and destitute for the sake of gain and to gather one's profit out of the need of another is condemned by all laws, human and divine."

Leo XIII. did not hesitate to express in this Encyclical his own views as to the manner in which the state might deal with the question regarding labor and capital. He ventured to give some advice upon the subject, which would undoubtedly work to the advantage of the wage-earner, and tend to raise his character as a citizen. He said: "When workmen have recourse to a strike it is frequently because the hours of labor are too long, or the work too hard, or the wages insufficient. The grave inconvenience of this not

uncommon occurrence should be obviated by public remedial measures, for such paralyzing of labor not only affects the masters and their work-people alike, but is extremely injurious to trade and to the general interests of the public. . . . On such occasions (strikes), violence and disorder are generally not far distant, and thus it frequently happens that the public peace is seriously imperilled."

## WAGES

The subject of wages engaged his attention after he had suggested the enactment of laws designed to prevent or forestall riots and strikes, and provided for the proper observance of the Lord's Day by affording the workmen opportunity for rest and spiritual exercises each according to his belief.

"Wages," he continued, "as we are told, are regulated by free consent, and, therefore, the employer when he pays what was agreed upon has done his part, and seemingly is not called upon to

do any-

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thing beyond." These ideas did not satisfy Leo XIII. , nor did they cover the ground of dispute. "Let it be taken for granted," he said, "that workmen and employers should, as a rule, make free agree- ments, and in particular should agree as to the wages, nevertheless there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remunera- tion must be sufficient to support the wage-earner in reasonable and frugal comfort. If, through necessity or fear of a worse evil, the workmen accept harder conditions because an employer or con- tractor will afford him no better, he is simply the victim of force and injustice."

For the proper regulation of hours of labor and the necessary pre- cautions regarding the sanitary

safeguarding of employees the Pope wrote: ". . . . It is advisable in order to supersede undue interference on the part of the State — especially as circumstances, times and localities differ so widely — that recourse should be had to societies, or boards such as we shall mention presently, or to some other mode of guarding the interests of wage-earners, the state being appealed to, should circumstances require, for its sanction and protection. Employers and workmen can, of themselves, effect much by means of such associations and organizations as afford timely aid to those who are in distress. It is gratifying to know," he went on to say, "that there are actually in existence not a few associations of this nature, consisting of working men alone, or of workmen and employees together. But it is greatly to be desired that they should become more numerous and more efficient. . . . Let the state watch over these societies of citizens, banded together for the exercise of their rights, but let it not thrust itself into their peculiar concerns and their organizations, for things that move and live by the

spirit inspiring them may be killed by the rough grasp of a hand from without."

The Encyclical met with universal approbation. The social

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question took on a new aspect in the light of justice and the consideration due the working member of human society from the master of labor. Every vehicle of public expression of opinion devoted page after page to the principles contained in it, and all were unanimous in declaring that document the ablest and most timely exponent of the question at issue. In England the clergymen of the Established Church took occasion to speak in terms of highest praise of it. The Bishop of Manchester stated at a public meeting that the Pope had "put his finger to the blister in our social system, and his word must be listened to, or

otherwise the world would have to expiate its neglect by some terrible calamity." Throughout France the greatest enthusiasm prevailed, and many of the most advanced thinkers gave utterance to their opinions without restraint. Monsieur Anatole Leroy-Beaulieu, one of the old school leaders of political economy, had this to say in a published volume called "Papacy, Socialism and Democracy": "Apparently we are looking on at the return to the stage of one of the great actors in history. On that old theater from which some people believed it forever banished, the Papacy beholds a new personage of its own order indeed, but very different from those whom, during a thousand years, the world has seen. The Papacy shows that it has the spirit of its age, and without lingering over useless dissertations it goes straight to the democracy, and of what does it speak? Of that which comes closest to the hearts of the people — the social question."

One of the greatest enemies of the Papacy was Emile Ollivier, who went out of his way to say:



"His pages are a marvel of elevation, of justice, of measure, of eloquent and strong language, of delicate, firm resolve to balance contradictory ideas and interests. In all the passages of the Encyclical there is found an incomparable circumspection and an imperturbable equilibrium owing to which the fundamental question of the state's intervention has been resolved without injuring any other principle equally fundamental "

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The German press defended the Encyclical as one of the most lucid, philosophical and all-important messages to man which the age had produced.

"Yes," said the Vorzvars, in reference to it, "he has without doubt solved the social question so far as it is given to any existing power to solve it."

## THE PRACTICAL SIDE OF THE QUESTION

Meanwhile the Holy Father was busy with the practical side of the matter, being actively engaged in providing suitable and commodious accommodations for the poor of Italy. He had started in Rome new schools, orphan asylums and lodging-houses. Pius IX. had founded during his Pontificate a society called the "Primary, Artistic and Operative Association of Reciprocal Charity," a benefit society and mutual help organization, to which Leo XIII. saw fit to extend material aid. In 1888 he conveyed to the society a piece of land valued at five hundred thousand francs, on which to erect a home, and otherwise endowed the institution. The association is composed of painters, sculptors, jewelers, printers and artisans of various trades to the number of about five thousand. These are divided into sections for the better carrying out of the plans of the founder. One of these sections, which applies itself to the care of workmen, especially those who find it most difficult to obtain good compensation for their toil, received from Leo XIII. every help and encouragement. Subscriptions from members and

charitably inclined persons enable the section to provide for its sick members and minister free medicines to them. It also encourages saving of wages, having created banks for the purpose of inducing the members to habits of thrift.

Future makers of history, whose business it will be to record the full or partial solution of the momentous labor question, will write their brightest page concerning the progress of that social problem, according to the learned and far-seeing Pontiff, Leo XIII., the credit

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of having accomplished for the cause more than the combined economists and problem-solvers of all preceding ages. Since the publication of the Encyclical the wage-worker has taken on a new and unprecedented dignity, and his place in the social structure has been deemed more important

than at any previous period in the world's history.

One of the most serious questions which was presented to the Pontiff to adjudicate was one concerning the status of the organization known in the United States and Canada as the Knights of Labor. This organization was a working man's trades union, and had adopted in its initiation ritual some of the forms which characterize that of the Masonic Order, notably those of secrecy and mystery. Recognizing in these mysterious and secret forms, dangerous tendencies, the Bishops of Canada condemned the order as being inimical to the Catholic faith. The American Bishops had pointed out to the Grand Master of the Order, Mr. Powderly, the fact that a revision of the forms would be desirable, and that gentleman without hesitation agreed to alter such forms as were distasteful to the Catholic members of the Order. There were in the United States three-quarters of a million members, the majority of whom probably were Catholics, and who, with one accord, hailed the revised code with joy. In Canada the revision

had not taken place at the time when the Archbishop appealed to the Pope to issue his fiat against the Order.

## CARDINAL GIBBONS ON LABOR

Cardinal Gibbons, Archbishop of Baltimore, the head of the American hierarchy, at the instigation of the Archbishops and Bishops of the United States, drew up a letter bearing upon the subject, and forwarded it to Rome. In this letter the Cardinal explained that a Council of Archbishops had examined the rules of the Knights of Labor and that but two out of twelve of the Archbishops were in favor of the condemnation of the Order. It was shown that no obli-

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gation of secrecy, no oath or pledge of blind obedience to the chiefs of the Order was outlined

therein, and that no possible invitation to acts of hostility to civil or religious government was inculcated in the forms of initiation. Moreover, the Cardinal took occasion to go at some length into the matter which prompted the establishment of the Order and the objects for which so many thousands were banded together in the organization. He emphasized the fact that the work- men of America were at the mercy of the monopolists and masters of corporations who were enabled by virtue of their immense resources, financial and social, to direct legislation to their own advantage and to the detriment of the hard working wage-earner. Not only the workman himself but the helpless women and children dependent upon his labor for subsistence were the innocent victims of the greed and lust and the oppressive measures of the capitalists of the country. The Cardinal informed the Pope that in America the proper legal measures for obtaining redress were the petitions of numbers of citizens banded together in organizations and associations, whose community strength gave them an opportunity to be heard. Their joint appeal

commanded public attention, and therefore their methods were to be commended as being in strict conformity with the laws of the land. Cardinal Gibbons pointed out to the Holy Father the serious injury which might be done many righteous individuals were a papal decree entered against the Order in the United States. He at the same time mentioned the fact that the Canadian Bishops had condemned the Constitution of the Knights of Labor before the same had undergone the modifications necessary to make them unobjectionable to any and every Catholic.

The Sovereign Pontiff received the letter of Cardinal Gibbons, and after due perusal, referred it to a committee of Cardinals. This body abstained from any condemnation of the organization or its objects, and the spirit of the committee was seen in the toleration which was accorded to the Knights of Labor.

## CHAPTER XXX

### THE POPE AND THE SLAVE TRAFFIC

SLAVERY under any form has in all ages found the Church of v -' Christ arrayed against it, whether in Europe, Asia, America or Equatorial Africa. The Sovereign Pontiffs have always waged an incessant war against the iniquitous traffic and set the seal of con- demnation on the enslavement of human beings. Those unfortunate creatures whose souls bore the imprint of the Eternal God, in common with those of the white and yellow races, yet considered inferior beings, were declared to be equal with their masters, in the sight of their Maker, and, therefore, entitled to be free. When the great civil strife in the United States broke out Pius IX. publicly expressed his sympathy with the side of the Union, and proclaimed that the success of the North meant the extinction of the slave trade on the North American Continent.

### THE SLAVE TRADE AT BEGINNING OF POPE



## LEOS REIGN

The center of the slave trade at the beginning of Pope Leo's reign had been transferred to the interior of the Dark Continent where men openly trafficked in human beings. This infamous system was the consequence of an overflow of Europeans, who seized vast tracts of rich mining and agricultural lands in this hitherto neglected country. Many of the great nations succeeded in gaining a foothold in the partially explored continent, and adventurers flocked in droves to the newly discovered diamond fields, intent upon securing fortunes by any means, fair or foul. The first result of this rush for wealth was a decided increase in the slave trade. The natives of Central Africa were a most profitable source of income to unscrupulous traders from England, France, Germany, Italy, Portugal and Belgium.

The international complications and jealousies of rival nations tended to promote and strengthen the slave trade business until the whole world was aroused at the fearful crimes committed in South and Central Africa. Moved by the unparalleled scenes of human cruelty and the frightful sufferings of the negro, Cardinal Lavigerie, Archbishop of Carthage and Primate of Africa, inaugurated a crusade against the evil. The Cardinal resolved to undertake a tour of preaching throughout the European countries for the purpose of obtaining a common declaration against the system in the various States, where he would portray the crimes attending the maintenance of the slave traffic. He first made a pilgrimage to Rome for the purpose of bringing before the Pope the nature of the abuses in vogue in these remote districts of his diocese. He brought with him twelve missionaries from Algeria, and twelve liberated slaves who had been ransomed by the missionaries. Cardinal Lavigerie presented an address in their behalf, and of the

people they represented, and he called the attention of the Sovereign Pontiff to the fact that this was the first time in history that negro representatives from the interior of Africa had approached a Vicar of Christ in the City of Rome. He also complimented the Holy Father for the commendable work accomplished in behalf of the enthralled slaves of Brazil through the aid of the recent Encyclical issued on that question.

## PUBLISHING CRIMES OF SLAVE TRADE

The Holy Father listened to the Cardinal's description of the -slave trade with feelings of horror plainly manifested, and he at once gave full power to his Eminence to go to all the nations of Europe and publish the dastardly crimes of the slave traffic.

His Holiness in reply to the address said: "Since Africa is the principal theater of this traffic, and the land appropriated by the slave trade, we recommend to all missionaries who preach the

Holy Gospel there, to consecrate their strength and even their lives to that sublime

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work of redemption. We recommend them also to ransom as many slaves as it may be possible for them to do, or at least to obtain for the slaves all the solace of the most tender charity. But it is upon you, above all, my Lord-Cardinal, that we count for the success of the work and of the missions in Africa. We know your active and intelligent zeal; we know all that you have done up to this day and we have full confidence that you will not rest until you have brought your great enterprise to a happy end."

In a letter to the Cardinal the Pope expressed himself as confident that a public declaration of a conference of nations would accomplish much in the way of abolishing the evil. From England

especially he said that he expected great aid in suppressing slavery, and he encouraged Cardinal Lavigerie further with these words: "We do not exhort you, for a virtue so active as yours needs no exhortation, but we rather congratulate you on the fact that you continue with such courage and such constancy to carry on your project under the auspices of God. Your episcopal charity could not find a better employment anywhere on earth."

## POPE LEO'S GIFT TO THE SLAVE CAUSE

His Holiness made a donation of 300,000 francs to the cause, appropriated from the fund presented to him at the jubilee of a few years previous.

Cardinal Lavigerie visited England, France, Italy, Holland and Belgium, and in the latter enlisted the patronage of Leopold II., King of Belgium, in suppressing all African slave traffic. The king issued an invitation to the powers of Europe to hold a conference at Brussels for the avowed purpose of engaging the European sovereigns in a

crusade against slave traffic in Africa, and its abolition.

Aroused by the statements of Cardinal Lavignier a conference was soon held at Berlin, looking towards a settlement of the difficulties between the States interested in African affairs. America sent her

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representatives, as did also England, France, Germany, Spain, Portugal, Italy, Holland, Belgium and Turkey. After mature deliberation the conference decided in January, 1885, to abolish the slave trade in Africa.

A conference was also held at Brussels, but as with the Conference of Berlin, no immediate good came from it, but the sentiment expressed there was extended in influence gradually

throughout the kingdom of Belgium, and found an echo beyond its confines. Commercialism and national rivalry were the two main influences at work in the perpetuation of the system against which Cardinal Lavigerie and the Holy Father were waging war. These agencies were too powerful to be completely overthrown or set at naught by one blow. Time and growth of thought would ultimately reach the sore spot, and with this end in view the Pope and the Cardinal were content to wrestle in apostolic fashion towards counteracting the evil.

The Cardinal did not live to witness the success of his labors, but he had the satisfaction of knowing before his death that the millions of bonded slaves in the Dark Continent were being more humanely guarded and dealt with than before he took up their cause and that the civilized nations were extirpating slavery from their African possessions.

## CHAPTER XXXI

### LEO XIII. AND THE KULTURKAMPF

^1 ^HE fierce persecution waged by the German government against \*• the Catholic Church commenced when Pius IX. convoked a General Council to be opened at St. Peter's in Rome in December, 1869. The Pope issued a Bull for this purpose in 1868 in which he stated that the question of the infallibility of the Pope would be defined as a dogma of the Church. To the great surprise of the Supreme Pontiff and the Catholic world, a cry of opposition was heard against this act, coming from Catholic Bavaria from two men who had shown signs of opposition to the Papacy in 1861, when the temporal power of the Pope was wrested from Pius IX., — Dr. Joseph von Dollinger, and Prince Ludwig Hohenlohe, prime minister of Bavaria. Prince Hohenlohe, as soon as he read the Bull of convocation, addressed a circular to his representatives at all foreign courts declaring "that the dogmatic thesis of the



infallibility of the Pope was an offspring of the Jesuits in Italy and Germany. The pretension once become a dogma, would have a wider scope than the purely spiritual sphere and would become evidently a political question; for it would raise the power of the Sovereign Pontiff, even in temporal matters, above all the princes and peoples in Christendom." Dr. von Dollinger aroused the animosity of the most powerful journalists in Germany against the Jesuits who, he declared, assisted by the other monastic orders, were conspiring to overthrow all duly constituted authority by conferring on the Pope of Rome supreme and unlimited power in spiritual matters. The enemies of the Catholic Church rejoiced in seeing two such noted men in open rebellion against the Pope and hastened to lend all the aid in their power to accomplish the over-throw of the Papacy.

## POPE PIUS IX.

John Mary Mastai-Ferretti was born in Sinigaglia, in the duchy of Urbino, Italy, May 13, 1792; elected Pope June 17, 1846; died February 7, 1878; reigned in the See of Peter longer than any previous Pope— 32 years, 7 months. His remains are buried in the Church of St. Lorenzo beyond the walls of Home.

By courtesy of Hei bcr t Wells Fay.

LEADING LIGHTS OF THE CATHOLIC  
CHURCH IN

GREAT BRITAIN

The above picture represents the great lights  
contemporary with Pope Leo XIII.

CARDINAL NICHOLAS WISEMAN CARDINAL  
JOHN HENRY NEWMAN CARDINAL HENRY

EDWARD MANNING

DANIEL O'CONNELL

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HOW POLITICAL EVENTS CHANGED  
AFFAIRS

Political events had changed the condition of the two great nations, Prussia and France. The first, victorious over the French armies, was made an empire, the second from an empire had become a republic. Flushed with success and honors conferred on him, Prince Bismarck, high chancellor of the empire, was ready to wage a bitter war against the foes of German unity, and "they were," he said, "the monastic orders of the Roman Church."

EFFECT OF BISMARCK'S SPEECH

In the sessions of the German Parliament held in Berlin after the creation of the empire, Bismarck made a violent speech against the Catholics, denouncing them as "anti-national in spirit, opposed to all progress, and declared enemies of civilization." He concluded by saying all must battle for the principles upholding the latter, and it would be known in a word as a "Kulturkampf" (civilization-conflict). The Jesuits were banished by an imperial decree and the Council of Federated States declared in an ordinance dated May 30, 1873, that affiliated with the Jesuits were the Redemptorists, the Lazarists, the Congregation of the Holy Ghost, and the Society of the Sacred Heart. The right of supervision of all church matters was claimed, laws were published subjecting the education of aspirants to the priesthood to state control, no vacant parishes could be filled without the consent of the civil authorities, and should any bishop violate these laws, he would be punished by a fine of no less than three thousand marks and imprisoned for a stated period. Protests were made by the Catholic

members of Parliament against such tyrannical action of the German government. They were the members of the center, Mallinckrodt, Windhorst, Reichsperger, Lieber, and others who became the champions of the Catholic cause in the civilization-conflict.

Dr. Falk, the Minister of Public Worship, was the instigator of

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these laws; in fact he made them so far-reaching and despotic in their enforcement that there did not exist any vestige of religious freedom for the Catholics in Germany. The bishops were not dismayed at these acts of tyranny, nor would they submit to injustice without a hearing, and they redoubled their efforts in defense of their rights, preferring even imprisonment to a betrayal of the trusts confided to them. Archbishop Ledochowski,

Archbishop Melchers of Cologne, Bishop Eberhard of Treves, Bishop Martin of Paderborn, were among the illustrious confessors of the faith who were deprived of their liberty.

## LEO XIII.'s LETTER TO THE GERMAN EMPEROR

The letter sent by Leo XIII. to the Emperor of Germany after his coronation arrived at a most opportune time: "To our great regret the happy relations which once existed between the Holy See and your Majesty have been ruptured. We address ourselves to your magnanimity in view of giving peace and quiet to the consciences of a great number of your subjects, and the Catholic subjects of your Majesty will not be wanting as their religion teaches in proving their most conscientious devotion, respectful and loyal towards your Majesty." The Emperor in answer to the letter said: "The cordial expressions of your Sanctity cause me to hope that you will be disposed to put in operation your powerful

influence which the Constitution of your Church gives you over your clergy, so that those who have refused to follow the example of the people confided to their care submit themselves to the laws of the country in which they live." The Holy Father in a letter dated April 17, 1878, in answer to the Emperor said:

"The letter by which it has pleased your Imperial and Royal Majesty to reply to the announcement of our elevation to the Supreme Pontificate, calling upon us as it does to offer you the assurance of our gratitude for the gracious expressions employed

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towards us, and for the hopes which you have graciously pleased to express for the prosperous government of the Church, necessitates at the same time the calling your royal and benevolent attention to a subject which affects to the highest degree the

happiness of the Catholics under your sway.

"Recalling a happy past in which the good sense of the German people enabled them faithfully to preserve the peace in the state, and obedience towards its supreme authority, and deploring the attitude now observed by the Ministers of the Church, your Majesty requests the intervention of our authority to bring back the enjoyment of such precious possessions, thanks to the submission of all Catholics to the laws of the country in which they live.

"We, in our turn, pray your Majesty graciously to consider that if a notable difference exist between the conduct of your Catholic subjects in the past and that which you call attention to to-day, it should be exclusively attributed to the change that has come about in civil legislation, which, altering in certain ways the Divine Constitution of the Church, and causing in others a disagreement between the legal requirements — civil and canonical — has been the origin of an inevitable



agitation in the consciences of Catholics, who have thus found themselves, in spite of themselves, between the sad alternative of refusing obedience to the new laws, or of failing in the sacred duties imposed on them by the law of God — the Church.

"Thus your Majesty will easily understand the tendency of the prayer we addressed to you in our first letter, that you would be graciously pleased to render to so great a number of your subjects, peace and tranquillity of conscience.

"It had no other aim than to conjure you to remove the obstacle which prevented Catholics from reconciling the obedience due to the laws of the Church with submission to the requirements of the civil law, for it is an incontestable maxim of our holy religion that the most exact fulfillment of religious duties unites itself, when

no obstacle opposes, with the obedience and respect due to the authorities and laws of the state.

"May your Majesty, then, look propitiously upon this melancholy situation, and, without detracting from your sovereign authority, command that the ministers of God and the Catholic people be left in the observances of the laws and precepts of their Church. And since the new civil legislation has its origin in the suppression of the fundamental articles of the state, which sanctioned and guaranteed the complete independence of the Catholic religion in its vast domains, may your Majesty deign, in your magnanimity, to secure the revival of a state of things which has been as conducive to the tranquillity of conscience as was profitable to the interests of the state, and your Majesty may rest assured that we, on our side, shall not fail to see that the peace reestablished between the two supreme authorities is preserved with care and increased/'

## HOW THE CHURCH WAS AFFECTED

Persecution had become so severe that the Church of Germany in the dioceses along the Valley of the Rhine, from Constance to Rotterdam, had not a single bishop and when Leo XIII. was elected Pope, there were no ministering priests in 1185 parishes. The enemies of the Church placed the blame upon the unyielding stand of the Vatican. The Old Catholics, headed by Dr. von Dollinger, fanned the flame of opposition against the Church, and the Church of England lent unconciliating help and sympathy for the purpose of wresting the Catholic Church in Germany from the Papacy.

A writer in the London Times, December 11, 1873, wrote on this conflict the pathetic words: 'The coercion by force of a clergy conscientiously and irrevocably pledged to resistance is not justifiable and less likely to prove possible. It may be necessary for the German government to make experiment of reforming the Roman Catholics within their country; and if it succeeds it would be an

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admirable achievement. But for our part we think it more likely that it will fail."

### POPE LEO'S LETTER TO THE ARCHBISHOP OF COLOGNE

In a letter addressed by the Pope, on December 24, 1878, to the Archbishop of Cologne, are these eloquent words:

"As it was . . . our purpose from the beginning of our Pontificate, so we endeavored to induce both sovereigns and nations to live in peace and friendship with the Church. As to you, venerable brother, you are aware that we at an early day bent our minds on obtaining for the noble German nation, after settling all their differences, the blessings and fruits of a lasting peace; nor is it less known to you that, in so far as we are concerned,

no pains were spared to attain an end so glorious and so worthy of our care. Whether, however, what we have undertaken and are trying to bring about shall have a successful issue, He knoweth from whom cometh every blessing and who hath given us this ardent zeal and wish for peace.

"But, no matter how things turn out, we must yield to the divine will, continuing as long as life lasts to cherish the same intense zeal and to persevere in the fulfillment of the duty put upon us. . . .

Wherefore none of the obstacles opposed to us on every side shall divert us from the purpose of seeking the salvation of all, and therefore of your nation. For our hearts shall never be able to rest so long as, to the great loss of souls, we shall see the bishops of the Church condemned (as if guilty) or banished from their country, the priestly ministry surrounded by a network of difficulties, religious communities and pious congregations dispersed, and the training of youth, not even excepting young clerics, withdrawn from the authority and watchfulness of the bishops."

## HOW THE LETTER WAS RECEIVED

The letter of the Holy Father was received at Berlin without any manifestations of triumph as it contained no terms of surrender.

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It was admitted that there should be peace, but Bismarck exclaimed, "I shall not go to Canossa." Two attempts on the life of the Emperor followed in quick succession in 1878. The first on the 2nd of May while his Majesty was taking a drive on the avenue, "unter den Linden." The fortunate escape of the Emperor from the assassin's bullet was hailed by the nation with great joy, and congratulations were sent by all the powers represented at the court of Berlin. When the members of his cabinet waited on the Emperor to offer their felicitations on his escape from death, he closed his answer to the address of

congratulation with the memorable words: "It is necessary to be on guard that people do not lose their faith."

## DRIFTING INTO SOCIALISM

Soon after the occurrence, an article appeared in a Catholic journal in which it was stated that the Catholics, deprived of their priests and the practices of religion, were rapidly drifting into socialism, which was daily increasing in numbers and power. Bismarck now sought to stamp out socialism as he had tried to suppress the Catholic Church. He had a law presented to the Reichstag which, if passed, would place the socialists and their publications under the absolute control of the police. It was not received with favor, and the Catholic members joined with the national-liberals in defeating the project. The Catholics gave as the reason for voting against it that socialism could only be controlled by religious efforts and existing laws.

On June 2, 1878, a second attempt was made on the Emperor's life and this time he received a flesh wound in the hand from the assassin's bullet and the shock had been more serious to the aged Emperor. A certain Doctor Nobling, a rabid socialist leader, was the criminal, who, failing to accomplish his object, put an end to his life. Leo XIII. sent letters of congratulation to the Emperor after each attempt, accompanying the first was a copy of the syllabus in

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which Pius IX. condemned socialism and communism. The Prince Imperial Regent during the illness of his father answered the Holy Father's letter, thanking his Holiness for his many expressions of good will. He stated that the Emperor had not answered the letter dated April 17th in the hope that confidential explanations in the meantime would have allowed both to prevent



an issuance of contradictory principles which would have occurred if the correspondence had been continued in the sense expressed in the letter of his Holiness. As to the wish of the Holy Father to have the May laws modified in conformity with the teachings of the Catholic Church, "No King of Prussia," he wrote, "could accede to the request, as the independence of the monarchy would be weakened, if the free action of its legislation would be subordinated to a foreign power." The Prince in a word declared that there would be no concession of principle, but a mitigation in its application. It was soon noticed that the Catholic Clergy were permitted to enjoy certain privileges, such as the ministering of the sacraments. The Emperor soon expressed a desire to hold a confidential meeting with a representative of the Holy See. To satisfy his Majesty, Bismarck invited Monsignore Aloise Masella, Nuncio at Munich, to come to Berlin. This invitation was given out to be confidential. It was told to Mgr. Masella that the Chancellor was disposed to see him in conference. The purpose of Bismarck was that if the Nuncio

accepted the invitation he would give the sensational news to the official press that "the Pope's Nuncio had come to Berlin to implore peace." Mgr. Masella suspected the motive of the German Chancellor and therefore would not accept the invitation. Then Bismarck decided to officially invite the Nuncio, who was then at Dresden, to a conference in Berlin. Monsignore Masella immediately sent his regrets, stating that he could not accept the invitation in view of the relations existing between the Holy See and Prussia, and returned to Munich. In presence of such firm attitude and the repeated urging of his

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master, the Chancellor of the German Empire had to submit to the humiliation of making his trip to Canossa. He proposed to the Nuncio to meet him at Kissengen, Bavaria, to which Monsignore Masella consented.

Certain negotiations were entered into and an agreement was made that a change in the text of the May laws should take place in a sense compatible with the principles of the Catholic Church, the recall of the exiled clergy and a notification of the government of the nomination of the clergy to the vacant parishes. On July 14, 1880, a modification of the May laws was accepted and the reorganizing of diocesan administration was commenced. The Pope continued by peaceful methods to bring about a better condition of the Church and in 1882 he had the consolation of witnessing a favorable change in the German government's policy towards the Catholics.

## VISIT OF THE PRINCE IMPERIAL TO ROME

On the 18th of July, 1883, the Prince Imperial visited the Eternal City. He had been commanded by his father, the Emperor, to visit the Pope at the Vatican. To carry out this order, as the Prince was a guest of the King of Italy, it was found that he could not start from the Quirinal in a royal

carriage; he therefore went to the palace of the German Ambassador, which was situated on German territory, and from there he was taken to the Vatican in a private conveyance. The interview with the Pope lasted one hour, and at its close the Prince Imperial promised to present to his father the anxious request of the Sovereign Pontiff that religious peace would be reestablished in Germany.

## IN THE INTEREST OF PEACE

The expressions of the Holy Father for speedy peace were no longer doubted, and Minister Falk acknowledged their sincerity in

## LEO XIII. AND THE KULTURKAMPF 377

the Reichstag. Wearied with the Kulturkampf, no one was found who would assume the responsibility of continuing it. A great change in

the political and parliamentary situation rendered the position taken by the center party more tenable and facilitated papal diplomacy. Leo XIII. saw the fall of Falk, the minister of instruction, a reconciliation between Prince Bismarck and Herr Windhorst, the chief of the center, and in the year 1886, May 9th, he had the satisfaction of hearing that a new religious law had been voted in the Parliament in Berlin canceling existing anti-Catholic legislation.

In 1885 the Archbishops Melchers of Cologne, Ledochowski of Gnesen and Posen resigned their charges into the hands of the Holy See in the interest of peace, and their successors, acceptable to the German government, were Bishop Philip Krementz of Ermeland, who was nominated to the vacant See of Cologne, and the Prevost of Koenigsberg, to that of Gnesen and Posen.

## TERMINATION OF THE CONFLICT

The termination of the conflict is best described in

the Pope's own words. He said:

"We have completed, by the blessing of God, a work of long standing and of great difficulty, to which we gave our whole mind, and disregarding every minor consideration, the salvation of souls was, as it ought to be, our supreme law. You know in what condition things were during many years. You joined us in deeply grieving over dioceses without bishops; over parishes without priests; over freedom of public worship infringed; over seminaries of the clergy interdicted; over the number of the clergy so reduced, that very many Catholics could neither attend at divine worship nor receive the sacraments. And we felt the more the greatness of these evils because alone we could not heal them, nor lighten them; and that insomuch as our power was in many respects interfered with, we therefore resolved to seek for remedies where they could be

found, and that with more confidence because besides the bishops we were assured of loyal and powerful support from Catholic legislators, men of unbending energy in the best cause, from whose zeal and union the Church has received no small fruit, and expects no less in the future. Our intention and our hope were greatly increased because we had certain knowledge that the august Emperor of Germany and his ministers had equitable and peaceful views. In consequence, a removal of the greatest evils was carefully sought after. Point after point was agreed upon. By the law just passed, as you are aware, former laws were in part abrogated, in part greatly mitigated; and at last an end has been made of that terrible conflict, which, while it ground down the Church, did no good to the state. So much we rejoice to have seen done, with great exertion on our part, with much aid from your counsels. If there remain some things which Catholics have reason to desire, it must be remembered that the successes attained

are far more numerous and far more important. The chief of these is that the Roman Pontiff's authority in the government of the Catholic Church has ceased to be considered in Prussia a foreign authority, and provision is made for its free exercise in the future. Then, venerable brethren, their liberty is restored to the bishops in governing their dioceses. The seminaries of the clergy are given back. Most of the religious orders are recalled. For the rest we shall continue our efforts, and considering the Emperor's will and the intention of his ministers, we have reason to hope that the Catholics of that nation may take courage, for we do not distrust that a better time is coming. Nothing do we so much desire of the divine bounty as that life long enough and ability be given us to behold the Catholic religion enjoying a settled and secure state under the protection of the laws in all Germany, and advancing without offense by salutary increase."

The action of Germany and Spain in the affair of the Caroline Islands in placing the solution of the



question in the hands of Leo

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XIII. as arbiter, as to sovereignty rights of the two nations, and the successful achievement of what at one time seemed only could be settled after a recourse to arms, did much to reconcile and bring peace to the Catholic Church in Germany.

The Holy Father in a letter to the Holy College gave a state- ment of his labors in this affair in the following Allocution delivered in the Consistory held at the Vatican January 15, 1886:

"Venerable Brothers: The matter on which we have undertaken to address you is already well known to the public. As, however, it regards the common welfare of all nations and constitutes revival of honorable customary function of the Apostolic See, we have thought that the transaction deserved to be

related to you by ourselves on this important occasion.

"In the month of September we were requested, both by the Emperor of Germany and the King of Spain, to take upon ourselves to arbitrate between them in the dispute arisen concerning the Caroline Islands. We gladly accepted the office thus entrusted to us, in the hope of helping the cause of peace and humanity. We therefore examined and weighed in the balance of an impartial and equitable judgment the arguments of both parties, and then submitted certain propositions as a basis on which they should agree, and which we hoped would prove acceptable to them.

"Spain alleged many reasons in support of her right to that distant portion of Micronesia. She was the first nation whose ships had reached those shores, and this fact was acknowledged by the most distinguished geographers. The very name of Caroline attested the Spanish title. Besides, the King of Spain had often sent hither apostolic men

as missionaries, and of this the annals of the Roman Pontificate afford confirmatory proof; for there exists a letter of our predecessor Clement XI. to Philip V. written in 1706, and praising the King for having equipped and furnished a vessel to transport missionaries to these islands. He moreover exhorts his Majesty to

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continue to propagate the Christian name and help procure the salvation of multitudes of men.

"The same Pontiff also wrote to Louis XIV. beseeching him to oppose no obstacles to the happy issue of an enterprise so happily begun by his royal grandson. Again, Philip V. appointed in aid of these missions (to the Carolines) a sum of two thousand pounds. Furthermore none but the Spanish nation ever did anything to help to bring the light of the gospel to the islanders. Finally,

none but these missionaries have ever given any information to the world on the manner of living and the custom of the natives of the Carolines.

"From this series of facts, viewed especially in the light of the then existing international law, one clearly perceives that the right of Spain to the Caroline Islands stands forth well established. For if any right of dominion can be justly founded on the fact of enlighten- ing barbarous people, it must be granted that those who had endeavored to convert them from pagan superstition to the gospel truth contributed most to their civilization, since to our holy religion belong all the forces capable of humanizing men. On this principle was founded the right of possession in more than one instance, particularly in the case of islands in the ocean, many of which bear names given them by religion.

"Seeing, therefore, that a long and well founded public opinion conceded to Spain the possession of the Caroline Islands it cannot be wondered at if, when this dispute arose, the Spanish people were

so excited that there was great danger for the internal peace of the kingdom and for its friendly relations with other powers.

"To these arguments Germany opposed others, also based on international law: that to hold a landed possession residence is necessary; that, taking into account the facts of modern history, international law sanctions the rightful ownership of unoccupied land by holding and using it; that so long as such lands are not so held by occupation and use they are to be accounted as belonging to

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no owner. Wherefore, considering the fact that the Carolines had not during a century and a half been occupied by Spain, the islands should have been adjudged the property of the first person taking possession of them. In support of this it was alleged that some such dispute as the present

having arisen in 1875, both Germany and Great Britain affirmed that they would never acknowledge the right of Spain to the ownership of the Carolines.

"Seeing how divided between contrary opinions men's minds were we endeavored to prevent further dissension; and taking into account the respective rights and interests of the two contending nations . we confidently laid before them a plan for bringing about a peaceful settlement. We were guided only by our sense of equity, and, as you are aware, both disputants willingly agreed to our plan.

"So then a thing happened'of which the present direction of public opinion did not afford much hope. Providence willed that two great and illustrious nations should do homage to the highest authority in the Church by asking it to fulfill an office so much in harmony with its nature, to preserve by its action the threatened peace and harmony between them. This is the fruit of that

salutary and beneficent influence which God has attached to the power of the Sovereign Pontiff. Superior to the envious jealousy of its enemies, and more mighty than the prevailing iniquity of the age, it is subject neither to destruction nor to change.

"From all this, too, it becomes manifest how grievous and evil are the wars waged against the Apostolic See and the lessening of its rightful liberty, for thereby it is not merely that justice and religion are made changeful conditions of public affairs, but the Roman Pontificate would confer far greater benefits on the world if, with perfect freedom and unimpaired rights, it could bestow all its energies in promoting, without impediment, the salvation of the human race.

"The discovery made by Spain, in the sixteenth century, of the Caroline and Palaos Islands and a series of acts done by the

Spanish government in these same islands at different times and for the benefit of the native populations thereof, have, in the opinion of the Spanish government and people, created a title to sovereignty over the same, based on the maxims of international law which were in vogue and followed in that age when such conflicts arose. Indeed, when we take into consideration this series of acts, the truth of which is confirmed by various documents in the archives of the Propaganda, it is impossible to deny the beneficent labors of Spain in favor of these islanders. And it is further to be remarked that no other government at any time extended to these islands a like beneficent action. This explains the unbroken tradition, which cannot be overlooked, and the strong feeling of conviction among the Spanish people respecting this sovereignty — a tradition and a conviction which two months ago manifested themselves in such outbursts of warmth and animosity that they seriously threatened to compromise momentarily



the interior tranquillity of the kingdom and the relations existing between the two friendly governments.

"On their side, Germany, as well as England, declared expressly in 1875 to the Span : 3h government that they did not acknowledge the sovereignty of Spain over these islands. Far from such an acknowledgment, the imperial government is of the opinion that nothing but the effective occupation of territory can constitute sovereignty over it; and such occupation of the Carolines by Spain never has been effected.

"It is in conformity with this principle that Germany acted in the Island of Yap, and on this point the Mediator is gratified in declaring that the imperial government acted with perfect honesty, which is also acknowledged by the Spanish government.

"Wherefore, and in order to prevent this divergence of opinions from becoming an obstacle

to an honorable settlement between the two governments, the Mediator, after duly considering the whole question, proposes that in the new convention to be agreed upon

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both parties accept the formulas of the protocol concerning Lie Soulou (Iolo) Archipelago, signed at Madrid the 7th of last March by the representatives of Great Britain, Germany, and Spain, and that the following points be adopted:

"First point: The sovereignty of Spain over the Caroline and Palaos Islands is affirmed. Second point: The Spanish government, in order to render its said sovereignty effective, binds itself to establish, as soon as possible, in this archipelago a regular administration, with a force sufficient to preserve order and protect acquired rights. Third point: Spain proffers to Germany full and entire

freedom of commerce, navigation, and fishing in these islands, as well as the right to establish there a naval station and a coaling depot. Fourth point: To Germany is also secured the liberty of making plantations in these islands, and there founding agricultural establishments on the same footing as Spanish subjects."

## GOOD WILL OF THE POPE

The Pope conferred upon the German Emperor and Bismarck decorations of the Ancient Order of Christ, which are given only to the most distinguished and exalted personages. The German Chancellor prized the decoration and at a parliamentary dinner he wore the Star of the Order. In his address on this occasion, he spoke in the most flattering terms of Leo XIII., saying among his encomiastic phrases, that Pope Leo was one of the most enlightened statesmen of the century, who had quickly understood the advantage of having a conservative and well balanced nation like Germany as the keystone of the arch that upheld

European unity and prosperity.

## CHAPTER XXXII

### THE CATHOLIC CHURCH IN THE UNITED STATES

### AND CANADA

EO XIII. when Nuncio at Brussels, or Bishop of Perugia, never •\*— ' let an opportunity pass, of giving warm expressions of admiration for the great Republic of the United States of America. In 1854 he said to some American students of the College of the Propaganda, who had attended a public reception after he had been promoted to the exalted dignity of a prince of the Church: "You are from a glorious nation, your people enjoy the blessings of a true freedom; your institutions founded upon right and justice will always prosper, and the Catholic Church cannot help but

increase in numbers and greatness, while in your country the poor have the Gospel preached to them. May God preserve your nation from those evils which afflict so many in Europe and elsewhere. I foresee a steady advance and the day will come when the great American Republic will be the controlling power in the world of nations."

On his accession to the office of Sovereign Pontiff, Leo XIII. initiated a progressive and enlightened policy towards the American people that gained the good will of all classes. In a letter to his Eminence, Cardinal Gibbons, Archbishop of Baltimore, twenty-four years later, he said: "If at the very beginning of our Supreme Pontificate, we were moved with great joy in looking at the situation of your country, now, having held this office for more than twenty- four years, we must admit that at no moment has that early joy been diminished, but that on the contrary, it has grown more and more from day to day, in proportion as the progress of the Catholic faith

among your people became more marked.

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CANADA 385

LEO XIII.'S TESTIMONIAL OF APPRECIATION  
TO CAR- DINAL GIBBONS

"This must be attributed in the first place to the will of God, but it is also due to your zeal and to your exertions. We must, in fact, congratulate your wisdom in that, knowing well the character of the nation, you have been able to promote prudently all kinds of Catholic institutions in accordance with the minds and the peculiarities of the people."

A second letter explained the above words: k 'A long experience," he goes on to say, "obliges us to admit that, thanks to your efforts, we have found among your compatriots, docile minds and ardent souls, showing that they were ready to meet our desires. So, while almost all other nations, which for many successive centuries have professed the Catholic religion, have undergone painful evolutions and vicissitudes, the state of your churches on the contrary, possess- ing, so to speak, blooming youth, delights our minds and fills them with joy. It is true, the civil government grants us no legal favors, but the heads of the Republic undoubtedly deserve the praise that they refuse us no just liberty."

## PIUS IX.'S INTEREST IN THE UNITED STATES

Pius IX. had manifested the greatest interest in behalf of the young plant of the Western Hemisphere. He once said, "In no other part of the world am I as much Pope as in the United States." Leo XIII. , soon after his election, gave expression to the same sentiments.

The Most Reverend John McCloskey, Archbishop of New York, had been created Cardinal in 1875, but he had not been able to go to Rome to receive the Cardinal's hat, a ceremony reserved by the Popes for themselves. Immediately after the announcement of the death of Pius IX. the Cardinal set out for Rome to attend the Con-

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clave, but the election of Pope Leo had taken place

two days previous to his arrival

## PROGRESS OF THE CHURCH IN THE UNITED STATES

The Catholic Church had made remarkable progress during the Pontificate of Pius IX. of Blessed Memory. When Leo XIII. assumed the authority of Sovereign Pontiff, he had the great satisfaction of finding that the most nourishing portion of his vast spiritual field

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was in the United States of America. There was a community numbering over six millions of the faithful with a Cardinal, the Archbishop of New York, ten other archbishops, fifty-six bishops, five thousand and seventy-four priests, five thousand and forty-six churches, over two thousand parish schools, many colleges, academies and high schools and more than three hundred asylums and hospitals. The Pope expressed his admiration for

the entire American Catholic body, which achieved so much in the face of oppressive, unconstitutional practices by the enemies of the Church. In an interview with Cardinal McCloskey soon after his coronation, he said: "An inherent vitality is plainly manifested in the Church in America. It is giving a wonderful proof of its divine mission when we see 'men from every nation under heaven' uniting together in one fold, recognizing the Sovereign Pontiff as their spiritual chief, yet blending into the great body of American citizens, accepting the constitution with the deepest sense of loyalty, making the great American Republic their country, its prosperity theirs, and ready to share its burdens as well as its triumphs."

He put into execution his purpose of solidifying the many interests of the Church in the United States as soon as an opportunity afforded itself. In arriving at this step he found that the great means was to hold a Plenary Council of the Church in the States. He therefore summoned the Archbishops of the American Church to Rome in November, 1883. In

an audience held at the Vatican

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soon after their arrival the Holy Father, while extending to the Archbishops his greetings, addressed them on the importance of their meeting. He said among other things that "the opportune time had arrived when the hierarchy of the American Church should come together in Council to discuss and perfect the Church's disciplinary laws that would obtain force in the United States."

A scheme of the subjects to be treated by the Council was prepared by the Holy Father, and among the principal ones was that of higher education. When the Archbishops were in Rome receiving instructions and discussing the scheme with the Pope, they heard him speak of his movement in favor of creating two great schools in



behalf of the Oriental churches, one in Athens, the other in Constantinople.

Before the departure of the Archbishops he presented them with a life-size portrait of himself, which was to be hung in the Council Hall, thus giving to them the significant understanding that he might be considered as presiding over the National Council. On Sunday, November 9th, the Council was opened with eighty-three prelates in attendance. His Eminence, Cardinal McCloskey, was prevented by ill health from being present. Archbishop Gibbons of Baltimore was appointed by the Holy Father as Apostolic Delegate and President of the Council. When the prelates assembled for the first session, they were surprised and pleased to receive the following telegram: "The Holy Father sends his blessing to the Fathers of the Plenary Council which begins to-day. L. Cardinal Jacobini." The Council closed on the seventh of December, lasting one month.

A joint pastoral letter was prepared by this

Council of Baltimore and issued soon after its close. Among the many subjects discussed in it, and which lack of space prevents mentioning in these pages, is that of the patriotic spirit of the Church in the United States.

"A Catholic," it says, "finds himself at home in the United States, for the influence of the Church has been constantly exercised in

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behalf of individual rights and popular liberties. And the light-minded American nowhere finds himself more at home than in the Catholic Church, for nowhere else can he breathe more freely that atmosphere of divine truth which alone can make him free.

"We repudiate with equal earnestness the assertion

that we need to lay aside any of our devotedness to our Church to be true Americans, and the insinuation that we need to abate any of our love for our country's principles and institutions to be faithful Catholics.

"To argue that the Catholic Church is hostile to our great Republic because she teaches that 'there is no power but from God' (Rom. XII 1); because, therefore, back of the events which led to the formation of the Republic, she sees the providence of God leading to that issue, and back of our country's laws the authority of God as their sanction — this is evidently so illogical and contradictory an accusation that we are astonished to hear it advanced by persons of ordinary intelligence. We believe that our country's heroes were the instruments of the God of nations in establishing their home of freedom. To both the Almighty and His instruments we look with grateful reverence.

"No less illogical would be the notion that there is

aught in the free spirit of our American institutions incompatible with perfect docility to the Church of Christ. The spirit of American freedom is not one of anarchy or of license. It essentially involves love of order, respect for rightful authority, and obedience to just laws. There is nothing in the character of the most liberty-loving American which could hinder his submission to the divine authority of our Lord, or the like authority delegated by Him to His Apostles or His Church."

## TRIBUTE OF LOVE

In this letter they render a beautiful tribute of love' to their reigning Sovereign, Leo XIII., as follows:

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'While enduring with the heroism of a martyr the trials which beset him, and trustfully awaiting the

Almighty's day of deliverance, the energy and wisdom of Leo XIII. are felt to the ends of the earth. He is carrying on with the governments of Europe the negotiations which promise soon to bring peace to the Church. In the East he is preparing the way for the return to Catholic unity of the millions whom the Greek schism has so long deprived of communion with the See of Peter, and he is following the progress of exploration in lands hitherto unknown or inaccessible with corresponding advances of Catholic missions. To the whole world his voice has gone forth again and again in counsels of eloquent wisdom, pointing out the path of truth in the important domains of philosophy and history; the best means of improving human life in all its phases, individual, domestic, and social; the ways in which the children of God should walk, that all flesh may see the salvation of God.

"But in all the wide circle of his great responsibility the progress of the Church in these United States forms in a special manner both a

source of joy and an object of solicitude to the Holy Father. With loving care his predecessors watched and encouraged her first feeble beginnings. They cheered and fostered her development in the pure atmosphere of freedom when the name of Carroll shone with equal luster at the head of her new-born hierarchy and on the roll of our country's patriots. . . .

"In all this astonishing development, from the rude beginnings of pioneer missionary toil, along the nearer and nearer approaches to the beauteous symmetry of the Church's perfect organization, the advance, so gradual and yet so rapid, has been safely guided in the lines of Catholic and apostolic tradition."

In the Consistory held at the Vatican June 7, 1886, Leo XIII. raised the Most Reverend James Gibbons, Archbishop of Baltimore, to the dignity of a Cardinal. His Eminence, accompanied by

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Cardinal Taschereau, Archbishop of Quebec, Canada, sailed from New York for Rome, January 29, 1887, in order to be present at the Consistory to be held in the Vatican, when they would receive the Cardinals' hats from the hands of the Pope. In an audience granted to Cardinal Gibbons by his Holiness after the arrival of their Eminences, the Holy Father received the Cardinal with the utmost cordiality. He referred to the previous visit of the Cardinal to Rome and the instructions then given to him as Archbishop in regard to the Plenary Council. The Pope thanked his Eminence for the faithful manner in which he executed the instructions then given. The condemnation of the Knights of Labor was under serious discussion in Rome at this time. The arguments in favor of condemnation were based upon the assumption that the society was revolutionary and secret, pledged to blind obedience and dangerous to social and commercial order. Before the Holy Office or the

Council of the Inquisition would act in the matter, by suggestion of the Holy Father, Cardinal Gibbons was requested to make a report on the society of the Knights of Labor, as the society had its main foothold in the United States.

## TRIBUTE TO THE WORKINGMEN

The text of Cardinal Gibbons' full report on the Knights of Labor was published in the *Moniteur de Rome*. Referring to the objections urged against the organization, the Cardinal said:

"It is objected that in this kind of organizations Catholics mix with Protestants to the peril of their faith. Amongst a mixed people like ours separation of religions in civil affairs is not possible. To suppose that the faith of Catholics suffers shows ignorance of the Catholic workmen of America, who regard the Church as their mother. They are intelligent, instructed, devoted, and ready to give their blood as they give their hard earned gains for her support and protection."



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To the question whether it would not be better to have the organizations conducted by priests under the direct influence of religion, the Cardinal frankly replied that he thought it neither possible nor necessary "In our country," he says, "we have abundant means of making Catholics good without going so far."

It being objected that the liberty of the organization exposes Catholics to deadly influences and associates more dangerous than even Atheists, Communists, and Anarchists, the Cardinal said it was true, but that one proof of faith would not try American Catholics. To such influences they were exposed every day, and they knew them well and despised them. The leaders of the Knights of Labor related how these violent, aggressive elements strove to gain authority in their councils or

insinuate poison into the principles of the association, and also told of the determination with which they were repelled. Danger would arise from a coldness between the Church and her children, which nothing would more surely occasion than imprudent condemnations. Special stress being laid upon the violence, even to the shedding of blood which had characterized several strikes inaugurated by working-men's associations, the Cardinal said:

"I have three things to remark: First, strikes are not the invention of the Knights of Labor, but a universal, perpetual means by which workingmen protest against what is unjust and demand their rights; second, in such a struggle of the multitudes of the poor against hard, obstinate monopoly wrath and violence are often as inevitable as they are regrettable; third, the laws and the principal authorities of the Knights, so far from encouraging violence or occasions for violence, exercise a powerful preventive influence, seeking to keep strikes within the limits of legitimate action. An

attentive examination into the violent struggles between labor and capital has convinced me of the injustice of attributing violence to the Knights. Their principal authorities have proved the fact

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that it is as unreasonable to attribute violence to the Knights, as to attribute to the Church follies and crimes of her children against which she protests.

"It is a popular power regulated by love of order, respect for religion, obedience to the laws; not a Democracy of license and violence, but a true Democracy which seeks general prosperity by the ways of sound principles and good social order. Religion is necessary to preserve so desirable a state of affairs. Among the Church's glorious titles none at present gives her such influence as that of the 'Friend of the people' in our democratic nation.

That is the title which gains for the Catholic Church not only the enthusiastic devotion of the millions of her children, but the respect and admiration of all of our citizens, whatever their religious beliefs."

Cardinal Manning of England endorsed the policy advocated by Cardinal Gibbons towards the Knights of Labor. The report was accepted and approved by the Congregation of the Holy Office and full recognition was given to the Knights of Labor by the Holy See.

## LEO XIII. ON TEMPERANCE

In 1887 Leo XIII. addressed an important brief in favor of the temperance movement to the Right Reverend John Ireland, Bishop of St. Paul, who was afterwards elevated to the Archbishopric of St. Paul.

'Venerable Brother: — Health and apostolic benediction. The admirable works of piety and

charity by which our faithful children in the United States labor to promote not only their own temporal and eternal welfare but also that of their fellow-citizens, and which you have recently related to us, give to us exceeding great consolation. And above all we have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you

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combat the destructive vice of intemperance. For it is well known to us how ruinous, how deplorable is the injury both to faith and to morals that is to be feared from intemperance in drink. Nor can we sufficiently praise the prelates of the United States who recently in the Plenary Council of Baltimore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a

fruitful root of all evils, plunging the families of all intemperates into the direst ruin, and drawing numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion.

"Hence, we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drinks. Nor can it all be doubted that this determination is the proper and the truly efficacious remedy for this very great evil and that so much the more strongly will all be induced to put this bridle upon appetite by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let Pastors, therefore, do their

best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may by their strenuous endeavors be averted.

"And we most earnestly beseech Almighty God that, in this important matter, He may graciously favor your desires, direct your counsels, and assist your endeavors.; and as a pledge of the divine protection, and as a testimony of our paternal affection, we most

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lovingly bestow upon you, venerable brother, and upon all your associates in this holy league, the apostolic benediction.

"Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth year of our Pontificate. LEO XIII., Pope."

Leo XIII. supported total abstinence during his long Pontificate, He gave unqualified encouragement to Cardinal Manning who labored most zealously for the suppression of the liquor traffic that was so demoralizing to the working classes in England.

## OPENING OF THE UNIVERSITY, WASHINGTON, D. C.

The solemn opening of the theological department of the University took place in November, 1889, coinciding with the centenary celebration of the establishment of the Catholic hierarchy in America. The Pope's delegate, Mgr. Satolli, and President Harrison honored the occasion with their presence.

A great Catholic congress of the American laity



was held in Bal- timore at this time and solemn declarations were made in favor of the liberty of the Holy See. Among the six resolutions proposed the following was adopted by a unanimous vote:

"We cannot conclude without solemnly declaring our firm persuasion in the full liberty of the Holy See being absolutely indispensable to the peace of the Church and at the same time for the good of the human family. We therefore demand in the name of humanity and justice that this liberty be scrupulously respected by all secular governments. We protest against the right of any government to arrogate the power of interfering with the interests or impeding the action of our Holy Father the Pope."

The progress of the Church in the United States had increased to such a degree that the Holy Father determined to interest himself in favor of the education of the Catholic American youth. He knew full well from experiences had in his diocese in Perugia

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that should the religious education of the youth be neglected, then socialism and such errors subverting the order of good society, could find an easy prey. The liberty of teaching was complete in the United States insomuch that, provided a school would take charge of the education of any number of youth, it was free to do so, even though it was not supported by the taxes of the state.

In the third Council of Baltimore it was declared that teaching in the public schools of the country had no beneficial religious effect. On the contrary the Fathers said that the whole tendency was toward infidelity. Leo XIII., after he had received and approved the statutes of the Council, immediately ordered the establishment of parochial schools wherever it was possible. This movement in favor of the creation of parochial

schools had its good effects, yet there were many Catholics who complained of the double tax imposed upon them and they continued to send their children to the public schools.

It was about this time that Archbishop Ireland of St. Paul entered a social contract with the civil authorities in charge of the schools of Faribault and Stillwater. In virtue of this contract the schools ceased to be under the direction of the bishop, but passed under the charge of the school board. On the 14th of December, 1891, Archbishop Ireland declared that the civil authority "was sovereign in all that regarded the teaching required by this program during the time of its application." Therefore, the school during the time of the classes would be subject to the laws and regulations of the school board as well as the teachers and pupils.

When this was made public a great agitation arose throughout the Church in the United States. Many declared that the Church's education and principles were being sacrificed and the decrees of the

Council of Baltimore were trodden upon. Archbishop Ireland's intention was altogether misunderstood and the future of the Catholic schools was greatly compromised. In entering into the

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Faribault and Stillwater contracts, the Archbishop did this after he- had considered the resources of the settlements of Catholic people in his archdiocese, which did not permit them to support the schools as needed. He found that the Catholic schools at Faribault and Stillwater would have to be closed on account of the great sacrifices to be encountered in maintaining them. He saw, with regret, the harm that would arise if he could not make other plans. He thought it therefore better to reconcile all opposing interests and render the schools of these two places effective for both

Catholics and Protestants. He arranged that the direction of the schools would be in the hands of the school board, that the religious teachers would guard against any religious teaching during class hours, not even reciting prayer, and after school they could give all their attention to religious teaching.

It was decided that all religious emblems would be removed from the schools as religious emblems, but they could remain there as objects of art, that the Madonna by Raphael and Fra Angelico was acceptable to the school board as they would give a religious tinge to the general appearance.

The question was referred to the decision of the Holy See and an answer received from the Propaganda on the 28th of April, 1892, as follows: "On the question: What decision should there be on the arrangement adopted by Archbishop Ireland concerning the two schools of Faribault and Stillwater, the members of the congregation have decided to answer, that the decrees of the Council

of Baltimore on provincial schools subsist in full force. The contract entered into by Archbishop Ireland, considering all circumstances, can be permitted.

'The Holy Father has deigned in an audience of the 21st of April, 1892, to approve the decision of their Eminences in that congregation.

IGNACE, Archbishop of Damietta."

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### SCHOOL TAX

Leo XIII. addressed a letter dated the 24th of May to the Bishops of the Province of New York wherein he praised these prelates for their zeal and manifested his joy at the progress the Church had made in the United States, but he showed much sorrow for the controversy that arose on account of

the contract entered into by Archbishop Ireland and the civil authorities touching the two schools, among the large number of parochial schools in the archdiocese. He explained the sense of the Holy See in reference to the move- ment made by Archbishop Ireland and expressed a hope that the laity of the American people finally would come to a point of recognizing the justness of the Catholic tax being turned to the education of their children.

## FAVORED THE CHICAGO EXPOSITION

When the Chicago Exposition was explained to the Holy Father, he at once grasped its importance and he said to the American envoy, Thomas B. Bryan: "There is nothing can surpass the splendor of this magnificent exposition which will be held in Chicago, which will unite all the products of nature and art created by the genius of man." He expressed the firm hope that this great enterprise to which all the nations would lend their concurrence, would have happy results and that it would promote the efforts of man to develop the gifts of

nature and to encourage fine arts.

Leo XIII. took a personal interest in the exposition by sending precious documents which were preserved in the Museum of the Propaganda College. One was the historical chart from which was traced by the hand of Alexander VI. the famous line of demarcation between the Spanish and Portuguese possessions in America.

## AMELIORATING THE CONDITION OF THE FOREIGN ELEMENT

In 1891 an association was organized among the Catholic laity of Europe whose object was the amelioration of the condition of the

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foreign element in the United States. In April, 1891, a convention was held at Lucerne,



Switzerland, which was attended by a large number of the Catholic aristocracy, among whom were Prince de Isenburg, Bernstein, Prince Swartzenburg, Count de Merode, the Marquis Volpe Landi and others. At its close a report was addressed to Cardinal Rampolla signed by M. Cahensly, secretary of the Society in Germany, in which a deplorable condition was given of the Catholic immigrants in the United States. It was stated that they were laboring under great difficulties owing to the insufficient protection from the time of their departure from their respective countries until their arrival in America, a lack of priests who could speak their languages, the public schools in the United States, the want of national mutual Catholic benevolent societies for the well being of the laboring classes, and the necessity of having representatives in the American episcopate from each nationality.

"Without doubt," said the report, "these immigrants would in time speak the English language, but with a great risk of losing their faith. As these people

have their national characteristics and customs, it is necessary that their priests should not only speak their languages, but be of their nationality, and that each nation be united into exclusively separate congregations."

It was a significant fact that the whole movement had been conducted without the knowledge or advice of the American hierarchy. The campaign had been directed solely by the committee in Germany, which by its activity had secured the support and approbation of other European countries. As soon as Catholic sentiment had time to express itself, the Catholic and secular press testified the indignant opposition of American Catholics to the whole scheme.

Though the suggestions in the report were commendable, they were not explicit enough to satisfy the American people, who took for granted that the movement was not alone for the purpose of looking after the interests of the immigrants, but to establish separate

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and distinct national communities to the detriment of the American commonwealth.

"The Lucerne Conspiracy" became at once the sensational topic of American journalists and politicians. The American hierarchy was accused by non-Catholics of keeping Catholic communities "as distinctly foreign as possible." An "Anti-Catholic American Protective League" was started and the whole country was agitated by the intended movement. The Chicago Catholic Home published an article on the matter June 6, 1891, as follows:

"Some of our esteemed contemporaries are unnecessarily excited over the Cahensly scheme of having foreign bishops appointed over the foreign immigrants of diverse races and tongues in the

United States, Germans, Poles, Italians, French Canadians, etc. Able editors of the secular press should remember that M. Cahensly is not the head of the Catholic Church nor one of the Pope's advisers, nor a representative of American Catholics, but only the delegate of a German Emigration Society.

"The chief object of the Society, namely, to provide for the spiritual wants of newly arriving immigrants in America, is most praiseworthy. The means they propose to adopt for this purpose would be the height of folly. No such impracticable scheme as that of separate Catholic bishops for the various races and nationalities in the United States, could for a moment be entertained by anyone who knows this country and understands the temper and spirit of the American people. Let the German Emigration Society lend their assistance to the bishops in the United States, to provide good priests for the German immigrants, if the bishops need their aid. The same may be said of other races of immigrants. Let their countrymen, lay and

clerical, help the Church authorities in America to build churches for the poor immigrants and supply them with zealous and edifying priests. Beyond that the Cahensly scheme would be utterly impracticable. We want no divided

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jurisdiction in the Catholic Church of America. We want no foreign nationalities perpetuated on American soil. We want no dictation by any faction of foreigners to the Catholics of the United States. Those who do not come here to become Americans, are welcome to stay at home where they can be Germans, Poles, Italians, etc. Here there shall be, in the course of a reasonable time, only one tongue as there is only one flag. We are one Nation and it is just as well that the zealous, but unwise Cahenslys should realize that fact. Give the poor immigrants of foreign tongues the

ministrations of priests who can understand them, but let there be no thought of divided jurisdiction. In every diocese in the Catholic Church there must be only one fold and one shepherd. Rome will listen courteously to M. Cahensly and his fellow petitioners from Lucerne; but there is not the slightest chance of success for their scheme. Additional means may be suggested or created to aid the immigrants of foreign tongues. But whatever is to be done will be done only by and through the regular hierarchy of the Catholic Church in the United States."

Earnest protests were made to the Holy See by many American bishops against the "Cahensly scheme" and Cardinal Gibbons said in reference to it:

"The bishops of the United States, while discharging their duty toward the great English body of the faithful, are not unmindful of the spiritual wants of those who speak a foreign tongue. This is evidenced by the fact that almost

every Sunday witnesses the dedication of some church for the use of Poles or Lithuanians, Bohemians, or Germans, Canadians or Italians. I venture to say that the hierarchy of no country in the world is paying more attention to the spiritual wants of foreign-born Catholic people than are the prelates of the United States. They are earnestly endeavor- ing to have the Gospel preached to them in their native tongue during the transition period, which occurs before they are absorbed into

ARCHBISHOP KATZER. ARCHBISHOP  
CHAPELLE.

ARCHBISHOP QUIGLEY. ARCHBISHOP  
KEANE. ARCHBISHOP IRELAND.

ARCHBISHOP BOURGADE. ARCHBISHOP  
CHRISTIE.

ARCHBISHOP RIORDAN. ARCHBISHOP  
KAIN.

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the great English-speaking world around them. . . . With these facts before us, we cannot view without astonishment and indignation a number of self-constituted and officious gentlemen in Europe complaining of the alleged inattention which is paid to the spiritual wants of the foreign population, and the means of redress which they have thought proper to submit to the Holy See."

Leo XIII. in a letter to his Eminence, Cardinal Gibbons, said "that the fears created in America by the memorial were groundless; that there had been no disposition to accede to any proposition that



might disturb the harmony of the American Church, and that no innovation regarding the established method for the appointment of bishops would be tolerated." These words were like oil upon troubled waters and the Catholic people settled down to their peaceful activities.

## APOSTOLIC WORK IN CANADA

In 1899 the Holy Father created an Apostolical Delegation for the Catholic Church in Canada and on August third appointed the Most Reverend Diomede Falconio, Archbishop of Larisse, Apostolic Delegate. This eminent prelate took up his residence in Ottawa, Canada, the seat of Government in the Dominion of Canada.

In 1902 Archbishop Falconio was transferred to Washington, D. C, in the United States, to fill the Apostolic Delegation made vacant by the recall of Cardinal Martinelli to Rome.

Leo XIII. was deeply solicitous over the existing

condition of the Church in British America. "For a long time in the past," he wrote, "the attention of the Roman Pontiffs have been bestowed on that part of Canada known by the designations of French and Lower Canada, for the purpose of making the progress of the Catholic religion therein the means of advancing both the public and the private prosperity. Indeed, from the moment that the arrival of successive bodies of European immigrants brought larger elements

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of enlightenment into that country, Clement X. bethought him of establishing the Episcopal See of Quebec, which is looked upon as the parent of the various dioceses that owe their origin to French colonists in the countries of North America. On this See Pius VII., in 1819, bestowed archiepiscopal title and rank; and it was assigned

its proper metropolitan jurisdiction, when, twenty-five years later, Gregory XVI. created the ecclesiastical province of Quebec. We also have made it our care to add something further; for in view of the increase of the Catholic population, we judged it to be for the interest of religion to divide that province into two, and in due course of time we bestowed on the See of Ville-Marie or Montreal archiepiscopal honors and rights, and, as was befitting, assigned to it its own suffragan sees.

## CATHOLIC EDUCATION IN CANADA

"Nor has the provident care of the Apostolic See been satisfied with doing all this for the faithful people of that country. When the course of time permitted it to do so, it took thought of providing for the right and thorough education of youth. Wherefore our illustrious predecessor, Pius IX., in answer to the prayer of the Bishops of the Quebec province, gladly took steps toward founding in the City of Quebec a Catholic University. And on this he bestowed, by his Apostolic Letters of May 15,

1876, all the lawful rights of a university, giving it for Protector the Cardinal Prefect of the Propaganda for the time being, and for Chancellor the Arch- bishop of Quebec. In this same Bull he empowered this University — justly named Laval University in honor of the first most devoted Bishop of Quebec — to create Doctors and to grant the other academical degrees in the various faculties. The Bishops of the province were also exhorted and urged to affiliate their seminaries and colleges to the University; and to these same Bishops was entrusted the care of watching and seeing to it that nothing contrary

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to the faith or sound doctrine crept into the teaching, or anything against good morals into the discipline, of the University.

"In that same year (1876), in order that the benefits of such a sound education should be extended to as many as possible, and for the purpose of honoring in a special manner the illustrious city of Montreal, the Propaganda was pleased, and its determination was approved by our predecessor, that university courses should be opened in that city and a Succursal of Laval University established there.

"It was then decreed to teach there all the arts and sciences taught to the pupils of the great Quebec school, these (Montreal) schools, however, to be under the control of the University Council, which has the government and control of Laval University, and that it should be subject as well to the watchful care of the Bishops of Lower Canada, under the presidency of the Archbishop of Quebec. Lastly, we have appointed the Archbishop of Montreal to be Vice- Chancellor of the Succursal. From this arrangement no small increase of higher instruction has been derived in favor of the Canadian youth. The professorial chairs are filled by most distinguished scholars, many of whom

were trained in the Gregorian University in our Roman Seminary, and our Urban College, and thanks to their cooperation the sciences are successfully cultivated, especially those of Theology and Philosophy, in accordance with the doctrine of St. Thomas Aquinas, which we have restored in all Catholic schools. As it happens, however, in all human institutions, the very diversity of interests has given rise to certain conflicts and dissentiments. These, unless put a speedy end to by the authority of the Holy See, might seriously endanger the permanence of these excellent institutions, and make people fear that all the good thence hoped for would be frustrated. For there arose forthwith in the minds of not a few a wish to have a number of independent academies (or schools of higher studies); while the attention of the

pupils, diverted from the pursuit of the studies before them, was absorbed by partisan discussions and opinions.

"In spite of the wordy agitation thus begotten, we are happy to find that the Laval University at Quebec is still flourishing and in the enjoyment of great prosperity; while at the same time the University schools in Montreal are so well organized that nothing is there wanting toward a complete course of instruction in theology, law, medicine, and the arts.

"This state of things justifies us, therefore, in offering our warm congratulations to our venerable brothers, the Archbishops and Bishops of Lower Canada, and to the other Catholic clergymen and laymen who have contributed by their labors or their money to the creation and equipment of so useful a work, as well as to those who, in obedience to the bidding of this Holy See, have affiliated to the University the seminaries and colleges of both the one and the other province.

For this helps toward establishing a common standard of teaching and educating youth, and thus knits together in bonds of closer and stronger unity the populations of Canada.

"Inasmuch, however, as we can have nothing more at heart than to see this union of souls increase from day to day, and as we devoutly wish to secure the durability of this University, which is so powerful and effective in creating such union, we, above all things, most earnestly exhort the prelates of French Canada to show forth the pastoral zeal for which they are so much distinguished, in continuing to help by their watchful care the Archbishop of Quebec, seeing to it that nothing hurtful to the integrity of our holy Faith or to good morals shall gain an entrance into that honored abode of the sciences (Laval University).

"Furthermore, whatever has been done, decided and decreed by this Holy See or its authority, regarding the Laval University, we hereby ratify and confirm, and we, in especial, declare that this



University alone is acknowledged and held by us to be the Catholic

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University of Lower Canada, sufficiently fitted and equipped with the means necessary for the proper and perfect education of youth; nor shall we suffer any other Catholic university distinct from the same to exist in that country with powers to grant academical degrees.

"As to the Succursal University of Montreal, we will that it be preserved as the second seat of the Laval University, and that it shall be considered as the Laval University itself, fulfilling its teaching office in Montreal. The Pro -Rector of this Succursal shall be selected by the Bishops of the Montreal Province, and presented by them to the University Council, which cannot reject him except

for reasons to be approved of by the said Bishops.

; 'The Council of Laval University shall exercise its jurisdiction both in its House in Quebec and in that of Montreal, in accordance with the powers granted to the Council by the royal charter. But, the better to provide for peace and concord between the Council and those who administer the Montreal Succursal, we decree the following dispositions, which we are quite sure that the -Council will faithfully observe in a spirit of devotion to the Holy See:

"In the Montreal Succursal the Professors and Deans of Faculties shall be elected in accordance with the manner proceeding at present in use in each of the Faculties, and shall be accepted by the aforesaid Council, unless the Archbishop of Montreal should object to their being so accepted. But when they have been accepted, they can be removed by the Council, provided, however, that the said Archbishop shall approve the reasons for their removal.

"In the Faculty of Arts, embracing Letters, the Natural Sciences, and the branches applied to instruction in the various industrial pursuits, let there be right and power to elect Professors either from the members of the clergy, regular and secular, or from among the laity, in conformity with existing usage or necessity.

"In preparing the lists of matters called Programmes, laying down the subject matters and proceedings in the examinations held

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for the degree of Bachelor of Arts, we deem it best to keep the present method and custom, namely: that these Programmes should be used in Montreal, with the consent of the directors of the affiliated colleges. It is in conformity to this custom that these Programmes shall not be altered save with

the consent of the representatives of these same colleges, or of those who are delegated by them. The preparation of the other Programmes, or Examination Papers, is left to the authority and care of the Doctors in each Faculty at Quebec and in Montreal respectively, in conformity with the rules laid down in the statutes, and these Programmes in like manner shall not be altered without the consent of the Doctors in the respective Faculties, or of those authorized to represent them.

"Inasmuch, however, as there exists in Montreal the College of St. Mary's, directed by the members of the Society of Jesus, and which is distinguished by its careful teaching and the number of its pupils, we kindly grant, in order not to derogate entirely from the ancient privileges bestowed on the Society by the Apostolic See, that the Jesuits themselves do examine their own pupils, and bestow on such as they deem worthy of it a written certificate attesting the bearers to be deserving of the same honorific degrees conferred on young men of the same acquirements by Laval University in

the affiliated colleges. The University Council, on the presentation of such certificates, shall deliver diplomas like those granted to its own graduates.

"The Bishops of both the Quebec and the Montreal Province shall meet once a year to inform themselves of the teaching and discipline in the University; and they also shall decree by common accord whatever regulations the necessity of the times demands regarding all these matters.

"Indeed, we trust to their prudence to pluck up at once by the roots all the germs of discord which may henceforth show themselves, and that the University may ever win greater and greater fame.

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"Again, as from its very beginning this institution has been supported by the powerful authority and

protection of the Queen of England, so in the future we hope that this support shall not fail it. We trust in like manner that it shall ever possess the favor and friendship of the illustrious men who govern the Canadian Federation, as well as the Province of Quebec.

"Above all, we persuade ourself that the Catholics of Canada, renouncing all causes of dissension, shall unite their efforts and labor to render this great University a monument to last forever, increasing daily in prosperity and well-being.

"As the Apostolic See has bestowed at all times the utmost zeal and diligence in protecting the integrity of faith and a moral education, even so has it been most watchful in procuring institutions for Catholic youth, where they might be taught the arts and sciences, where both intellect and heart should be so formed as to promote the private and public welfare of the social body; nor has the Holy See failed, whenever occasion required, to employ both its authority and its pecuniary means to

enhance the dignity of such institutions, and to promote their stability and prosperity.

"For these reasons it gave us much pleasure to learn that, so far back as the year 1848, there existed in the famous city of Ottawa in Canada, a college for the education of Catholic youth, founded by the late illustrious Joseph Eugene Guigues, a Priest of the Congregation of Oblates of Mary Immaculate, and the first Bishop of Ottawa; that this college had made steady progress; the college buildings had been much enlarged; a library with a museum and abundant scientific apparatus had been added; and that the institution was frequented by a large concourse of students attracted from far and near by its high reputation; and, in fine, that this college was raised by a Bill of the Canadian Legislature, in 1866, to the rank of a State University, with all the due rights and privileges granted by the civil authority to like universities. v

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"Such was the prosperous and promising condition of the College of Ottawa, when the Holy See was petitioned by the Superior General of the Oblates of Mary Immaculate, by the Professors of the various college Faculties, and by the Archbishop of Ottawa, who prayed that the same College of Ottawa, so deserving of commendation for manifold reasons, should be promoted by the authority of the Holy See, and in conformity with its way of proceeding, to the rank and lawful rights of a Catholic University.

"We deemed that such a petition should be willingly granted. We knew what advantages would accrue to a great school of higher studies in the far-famed city of Ottawa, enjoying metropolitan rank, being the seat of government, situated in a central position with regard to the other cities of Canada, easy of access to all travelers, and deriving such great luster from the presence of the



distinguished men who compose the Legislature and Councils of the Confederacy, and administer its government.

"We know also with what zeal our beloved sons, the Oblates of Mary Immaculate, have devoted themselves to the education of youth, bestowing gladly both their labors and their pecuniary resources on such a noble work; how ardently the Superiors of this Congregation have ever fostered among their men the sentiment of obedience to the Holy See and to their respective bishops; how they employed the very best scholars of the Congregation to teach in the College of Ottawa, several of which Professors obtained the degree of Doctor in this city, in our Gregorian University of the Society of Jesus. Nor did these Superiors omit to see to it that Philosophy and Theology should be taught in accordance with the principles and methods of St. Thomas Aquinas. Hence it happened, as we are well aware, that from among the pupils of these Professors of Ottawa College many illustrious men have gone forth who have

won for their masters both renown and respect.

"After duly considering all these facts, and yielding to the prayers

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of our Venerable Brother, Joseph Thomas Duhamel, Archbishop of Ottawa, to those of the Superior General and Members of the Congregation of Oblates of Mary Immaculate, and of other distinguished citizens of Ottawa, by this Brief, to the greater glory of God, and for the increase of the Catholic religion, as well as for the glory and welfare of the Dominion of Canada — the College of Ottawa, founded for the education of Catholic youth by the Congregation of Oblates of Mary Immaculate, the teaching and government of which are carried on by the Priests of that Congregation, subject to the authority of this Holy

See and to that of the Arch- bishop of Ottawa, is by canonical institution raised by us to the rank of a Catholic University; and to this same University we grant the power to confer the Degree of Doctor and such other academical degrees in every department of science as the usual statutes and laws of universities authorize.

"Inasmuch, however, as it greatly concerns the welfare and reputation of the University to have a body of good and suitable laws framed in accordance with r prudence, and for its wise govern- ment, we will and decree that the statutes and by-laws of the said University shall be as speedily as possible sent to this Holy See, in order that after mature examination they may receive additional force from our sanction.

"It is, moreover, our will that our Venerable Brother, the Arch- bishop of Ottawa, and his successors, shall fill the office of Chancellor in said University; and that the same Archbishop and his successors, together with the other Bishops of

the Provinces of Ottawa and Toronto, who shall affiliate their seminaries, colleges, and other like establishments to the said University, shall have the charge of superintending the teaching of right and sound doctrine therein.

"We furthermore bestow on this University the power, similar to that granted to the University of Quebec, to accept into the ranks of its alumni the students trained in the seminaries, colleges, and

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other schools of the ecclesiastical Provinces of Ottawa and Toronto exclusively, and to confer on such alumni the same favors as those granted to the pupils of the Ottawa High School of Studies."

Leo XIII. had the consolation of seeing his labors in behalf of his Canadian subjects crowned with

success. The advance of the Church in the newly opened up territory of British America was marvelous.

Catholic centers sprang into existence, colonies of Catholic immigrants were founded and immense tracts of lands were occupied by thousands of Catholic settlers. Alberta, Saskatchewan, Assiniboia, Algonia had large Catholic settlements, and the Catholic population of Winnipeg had made great increase.

## CHAPTER XXXIII

### RECENT EVENTS

FTOR a man whose death was expected almost daily for several \*\* years, Pope Leo has displayed astonishing vitality. His quiet existence, the purity of his life, no less than the strength of his faith, have tended to lengthen his years.

"Long life," he said, recently, "is a characteristic of the Pecci family; they live long, but death comes to them suddenly."

jubilees •

Should the Pope live to the end of the year 1903 he will celebrate his diamond jubilee as a Bishop, his golden jubilee as a Cardinal, and his silver jubilee as a Pope.

The twenty-fifth anniversary of the coronation of Leo XIII. was celebrated with all the grandeur and impressiveness associated with the high ceremonies of the Catholic Church, and amid a display of enthusiasm and emotion on the part of the vast assemblage gathered within the walls of St. Peter's, such as vied with the greatest of previous demonstrations of reverence and affection for the aged Pontiff.

The Holy Father on Friday, February 27, received the diplomats who congratulated him upon his

jubilee. His medical adviser was opposed to the Pope's participation in the ceremony, in view of the fatigue of his coronation on March 3. But all efforts to husband the Pontiff's strength were rendered difficult by his determination to do everything possible and to see every one.

Senor D'Antas, the Portuguese ambassador, as doyen of the corps,

read an address to his Holiness in French, in which, referring to

the Pontiff as a "luminous beacon," he expressed in his own name

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and that of his colleagues the warmest felicitations and the most loyal greetings on the occasion of the

present happy event.

The Pope replied extemporaneously in the same language, saying he was touched by the manifestations he was receiving from the whole world.

The ceremony in St. Peter's Cathedral lasted two hours and a quarter, and although the Pope's advanced age was noticeable, all were surprised to see how well he seemed. His voice was strong, his gestures vigorous, and the frantic cheering which greeted his arrival and departure gave him visible pleasure and brought a faint tinge of color to his face.

From sunrise all Rome was on the alert and showing most unusual animation and interest in the celebration.

The scene on the piazza of St. Peter's was magnificent. There were assembled many hundreds of Italian troops in various uniforms, making a



striking contrast with the mediaeval costumes of the Swiss Papal Guard on duty at the bronze doors of the Church.

When the doors of St. Peter's were opened the tribunes were soon crowded to overflowing and all the best standing places were taken.

A period of comparative calm succeeded this great rush, and the attention of the people was attracted to the gilded throne near the high altar and to the immense pillars of the basilica, hung with red silken draperies. Some of the tribunes on each side of the altar were filled with groups of royal personages. Among them were the Crown Princess Victoria of Sweden and Norway, the Prince and Princess Minko of Montenegro, brother and sister-in-law of the Queen of Italy; the Countess Mattilda of Trani, the Grand Duchess of Saxe-Weimar, Duke Robert of Parma, the Grand Duchess of Mecklenburg, the Prince of Liechtenstein and Prince Maximilian of Saxony. In a special tribune was the Pope's family, the Diplomatic Corps, and

the members of the Order of Malta.

At ii o'clock precisely the great bell of St. Peter's rang out a sig-

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nal, which was followed by the pealing of the bells of about five hundred churches in Rome as they sounded the announcement that the Pontiff was on his way to the basilica. The life of the ancient city seemed to pause for a moment, hats were raised and the sign of the cross was made. Shortly afterward, inside of St. Peter's, silver trumpets blared out their message and the Pontiff appeared. The people held their breath for a moment, and then all the pent-up enthusiasm burst forth in a tremendous roar of welcome. From his elevation on the new sedia gestatoria, carried by twelve men, flanked by the famous flabelli and surmounted by a white and gold canopy, the Pope

appeared to be more than a human being. He seemed to be a white spirit, this impression being added to by the Pontiff's white robes and white miter, delicate features, and his thin hand moving slowly in benediction. It almost seemed as if all human attributes had been expelled from that slender, venerable form.

As the well-trained voices of the Sistine choir sang "Tu es Petrus," thousands of voices shouted "Long live Pope Leo!" Hand-kerchiefs fluttered in the air, the banners of the various societies represented were waved, and many of those present, overcome with emotion, sobbed loudly, while others fainted from excess of feeling.

In the meanwhile the procession moved slowly on through the vast throng. When the Pope arrived at the throne the ceremony proceeded more rapidly. Leaving the sedia gestatoria, the Pontiff knelt and prayed, and then arose without assistance, and the celebration of the Mass began. At the moment of the elevation of the Host a profound silence fell on

the assemblage, the guards presented arms, the people knelt, where it was possible for them to do so, and from the cupola came the clear, thin sounds of silver trumpets, giving the idea of heavenly music.

At the conclusion of the solemn pontifical Mass the Holy Father administered the papal benediction. He then resumed his place on the sedia gestatoria and was carried throughout the whole length of

#### 4 i 4 RECENT EVENTS

the basilica, rising erect many times to bestow blessings, while many princes, Cardinals, diplomats, and Bishops bowed low and the crowd saluted him frantically in many languages.

When the Pope returned to his apartments he wished to discuss the ceremony and give his impressions of it, but his physician insisted on

complete quiet, on which the Pontiff exclaimed:

"The demonstration to-day has been so affecting. It surpassed all my expectations. I am completely satisfied. There was not a note of discord. You see that, after all your warnings, the ceremony did me good. What touching loyalty!"

At night all the sacred edifices in Rome, monasteries, convents, seminaries and private houses were illuminated, the Trastevere quarter and the Leonine City especially presenting a blaze of light, while the general effect was heightened by the burning of Bengal fires throughout the city. The Pope, who supported admirably the fatigue and excitement of the day's ceremony, after having retired, rose again from his couch and, going to the window of his bedroom, gazed for a while upon this scene of illumination. The view from the Vatican, embracing a stretch of seven miles brilliant with light, was a marvelous one, and the Pontiff exclaimed as he withdrew from the window: "This will, indeed, be a pleasant thing to

dream of."

The Pope's physician made an effort to induce the Holy Father to renounce his reception of the Cardinals, set down for Sunday morning, March 3d. He remonstrated with him, saying, "Your Holiness, my duty is to point out that your health would greatly benefit by your resting to-day."

The Pope replied: "My dear doctor, before your valuable services comes my duty, which I shall perform until the end."

The audience was held in the Pope's private library, and Leo XIII. spoke continuously for half an hour with forty-two Cardinals present. Prior to the reception of the Cardinals the Pontiff received the envoy of Count Caserta, who presented to him the celebrated

Farnese clock, which was regarded as the most valuable heirloom of the Naples branch of the Bourbon family.

The clock was made in 1728 at Plaisance by a noted Italian mathematician, Bernard Facini. It was first presented to Elizabeth Farnese on her marriage to King Philip of Spain. The octagonal case is of ebony and crystal, incrustated with precious stones, and the works are ornamented with magnificent sapphires. It bears a pompous Latin inscription to the glory of Elizabeth Farnese and the name of its maker. To make it an appropriate gift to the Pope it was surmounted by two silver angels supporting Leo XIII. 's coat -of-arms. It records the duration of daylight and darkness, according to the season, the position of the sun in relation to the constellations, and is wound only once in fourteen years.

With the view to not fatiguing him the Cardinals did not deliver an address, Cardinal Oreglia di Santo Stefano, as dean of the college, only spoke

a few words of congratulation upon the jubilee. The Holy Father answered with his wonted cheerfulness, and in conclusion he said:

"We are happy to see such a numerous gathering. From your number one might suppose that you had assembled for a conclave."

Wednesday, April 29, 1903, Edward the Seventh of England paid a formal visit to Leo XIII. in the Vatican. Despite a vigorous pro- test on the part of the English Protestant Alliance, the British monarch went in state to the Vatican and remained closeted alone with the Holy leather for the space of nearly half an hour, but no formal statement with regard to the matter has been made by his Majesty or the Holy Father.

The fact, however, that an English king visited a Pope in Rome is regarded as significant. It shows that many ancient hatreds are dying, so far as the former antagonists of the Church are concerned. It is an historical event that "an English King had the



courage to re- main closeted alone with the Great White Shepherd of Christendom."

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When the royal party reached the grand staircase leading to the papal apartment, King Edward was greeted by the Marquis Sacchetti, acting for Prince Ruspoli, Mgr. Merry del Val and Prince Antici-Mattei. At the upper landing there was grouped in imposing array a number of ecclesiastics, who formed a characteristic and magnificent assembly. Among them were Mgr. de Azevedo, major domo; Mgr. Pifferi; Mgr. Constantini, great almoner; Mgr. Grabinski, secretary of the congregation of ceremonies; Prince Rospigliosi, commander of the noble guards; Count Gen. Pecci, nephew of the Pope, commander of the Palatine guards; Marquis Serlupi, master of the horse; and Maj. Tagliaferri, commandant of gendarmes. Behind this group,

attired in brilliant uniforms, were the knights of the cape and chamberlains, giving a touch of brilliant color to the scene.

King Edward addressed a few words of thanks in return for the hearty greetings offered him. The royal party then proceeded between ranks of the Swiss guards. At the Clementine hall the party was met by the master of the chamber, Mgr. Bisleti, who was attended by personages of the antechamber. Upon arriving before the private apartment of the Pope, the noble guard rendered military honors to the British sovereign.

At the conclusion of this ceremony the door of the Pope's apartment was immediately opened, and the aged Pontiff was revealed standing at the threshold. His hand was extended, awaiting his guest. Even King Edward paused a moment upon seeing the Pontiff, his face was beaming with pleasure. The Holy Father moved without aid, and from his entire person there seemed to emanate sentiments of benevolence and love. The king and

the Pope clasped hands and exchanged a few words in French. King Edward passed within the papal apartment, the door was closed, Leo XIII. and his guest, the king of England, were alone.

King Edward remained with the Pontiff for twenty minutes. A

POPE LEO XIII. Giving private audience.

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bell was then run and the king's suite was admitted and presented to the Pope. At its conclusion King Edward took his leave, the Pope crossing the room at his side and saying his last words at the door.

From the Vatican King Edward passed through the

piazza of St. Peter's, where he was warmly greeted in English by a number of Scotch pilgrims now in Rome, who shouted, "Hurrah for the king." Had King Edward looked up at that moment he would have seen a figure in a window of the Vatican. It was Pope Leo. Contrasted with the British sovereign, who stood below in the sunlight, and the center of the animation of the immense piazza, the solitary white figure in the palace window seemed to further the idea of the Pope as a prisoner.

After King Edward's departure, some details of the interview were related. The Pope greeted the king, saying in French: "I am happy to see your Majesty." King Edward replied: "I am happy to be here and to add my congratulations to those of others upon your having outlived the days of St. Peter."

The rest of the conversation was, on the part of the British sovereign, concerning the attitude taken by the Pope on the principal social questions of the day, and, on the part of the Pope, about the

situation of the Church in the British Empire. The Pontiff informed King Edward that, in view of the meeting, he had personally examined into all questions regarding Catholic interests now pending in various parts of the British Empire and had prepared a memorandum to which he hoped the king would pay his benevolent attention.

The Pope, speaking to his familiars, seemed to be greatly pleased at the visit of King Edward.

At the reception at the British embassy King Edward expressed his great satisfaction at having met the Pope personally and with reference to the Pontiff's appearance said: "It is wonderful; he looks more to be seventy-three than ninety-three years old."

One of the Pope's chaplains called at the embassy later in the day

#### 4 IS RECENT EVENTS

bringing a portrait of the Pontiff for the king, upon which was a dedication in the Pope's hand and his autograph.

"Rome, May 7. — The Pope received at noon to-day a deputation of clergymen sent by Cardinal Gibbons. They were the bearers of a complimentary autograph letter from President Roosevelt, a copy of the speeches of the American president, and an address of devotion signed by 25,000 American Roman Catholics.

"The Pope in reply to the presentation, made a feeling address of thanks, in which he predicted prosperity for the powerful republic, which, he said, was the stronghold of true liberty. He said he would send President Roosevelt an autograph letter."

Leo XIII. has great faith in Prof. Mazzoni, who has in his house a portrait of the Pope, with this

inscription: " " Preeclaro viro, Gceiano Mazzoni, Medico Chimrgo, arte eximia, manu strenua, pr&clare de Nobis merito Leo XIII." The professor, it will be remembered, declared not long ago that the Pope'would easily reach his one hun- dredth year and more.

The International Biblical Commission was created by his Holiness, Pope Leo XIII. The commission, which was first appointed August, 1901, consisted originally of twelve members, one from each of the principal Catholic countries. It was subsequently discovered that the work was so extensive that the commission originally named would be inadequate to perform the task imposed. The commission was reorganized, and two Cardinals were added to the original three, while the number of consultors have been' increased to forty mem- bers, comprising the most prominent biblical scholars in the Church.

The work of the commission is being pushed forward vigorously. For the present it is being



conducted principally by correspondence; but when the proper time arrives there will take place in Rome a general session of all the members of the body. An exclusively biblical library, consisting of the best works in recent times, whether written by Catholics or non-Catholics, is to be formed for the use of

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the commission, and a portion of the Vatican library has been set apart by Leo XIII. for this special library, as well as for the other purposes of the commission.

## THE POPE'S TO PAZ

This was originally the property of the Neapolitan Bourbons. On the occasion of the Pope's pontifical jubilee, 1903, a committee at Naples, presided over by Archbishop Giustino Adami, presented his

Holiness with the largest topaz in the world. The gem has a curious history. It was found in the mines of Geraes, in Brazil, and was originally the property of the Neapolitan Bourbons. When they were driven out of Naples the stone passed into the hands of the Cariello family, one of whom, Prof. Andrea Cariello, undertook to engrave on it a cameo of "Christ Breaking the Eucharistic Bread."

He offered the topaz to the Count of Caserta, the actual head of the Neapolitan Bourbons, but the prince refused to accept it, and asked that it be presented to the Pope at the jubilee. The topaz is one of the largest engraved gems in the world and ranks after the great French cameo and the Viennese cameos.

Emperor William of Germany visited Pope Leo at the Vatican on May 3, and the event was one of the most notable witnessed in Rome for many years, eclipsing the visit of King Edward VII. in every detail. Probably 200,000 persons witnessed the spectacle.

Giant German cuirassiers, mounted on white horses, preceded the emperor. Fifteen state carriages conveyed his Majesty, his sons, and his suite; the horses richly caparisoned, with outriders and postilions in imperial livery. Carriages, horses, and servants were all brought from Berlin, the emperor being determined that his visit to the Sovereign Pontiff of the Catholic Church should be marked by especial features of significance.

The emperor and his party drove to the Odescalchi palace, the official residence of the Prussian minister to the Holy See, where his

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Majesty took luncheon with Cardinals Rampolla, Gotti, and Agliardi. The trumpets of the cuirassiers announced the coming of his Majesty. His escort were mounted on white horses, and wore horsehair tassels in their helmets.

The Cardinals wore their full Cardinal tobes of scarlet and red hats. Each was followed by his own suite. At the legation they were met by the staff attendants.

Among the ecclesiastics present were Mgr. Delia Chiesa, Mgr. Cagliano de Azevedo, the Pope's major domo, and Mgr. Bisleti, master of the chamber.

The emperor was most cordial, and he recalled his different visits to the Vatican and spoke of his pleasant recollections of Leo XIII.

The sun was shining brightly when Emperor William left the legation to drive to the Vatican. When his Majesty left the legation, the balcony of the Doria palace, he was in full uniform and accompanied by Prince Frederick William and Prince Eitel. The long cortege was preceded by the German cuirassiers on their white horses.

The spectacular part of the visit began at the piazza

of St. Peter, which was densely crowded. As his Majesty passed, the students of the German Ecclesiastical College, called "little cardinals" because of their red gloves, raised a formidable "Hoch! hoch!" On the far side of the piazza there were assembled one thousand pilgrims from Cologne, carrying flags and bouquets of flowers. They received the emperor with tremendous cheering, presented the flowers to him, and made impressive demonstrations of loyalty.

Picked Swiss guards assumed the duty of guarding the imperial carriage at the entrance to the Vatican. Passing the Borgia tower, his Majesty and~ his suite entered the court of San Damaso. Here the emperor and his sons were received with military honors by the Palatine guards and a platoon of gendarmes, while the papal colors, yellow and white, floated in the light breeze.

Mgr. Cagliano de Azevedo, the major domo, helped the emperor to ascend. He presented the German papal chamberlains, Count Pecci, nephew of the Pope; Prince Rospigliosi, commandant of the noble guard; and other high dignitaries of the pontifical court. When asked if he desired to use the elevator, the emperor replied that he preferred to mount the stairs.

At the first landing his Majesty was met by the servants of the antechamber, flanked by members of the Swiss guards. Upon arriving at the Sala Clementina his Majesty received homage from a group of seven German Bishops who are now in Rome.

When Pope Leo was advised of the arrival of his guests, the door was thrown open and the Pontiff appeared. The emperor advanced alone, making a profound bow. The Pontiff inquired in French as to the emperor's health. The emperor then presented his two sons. His Majesty and the Pontiff now retired to the latter's private study. The audience

lasted forty minutes. Emperor William presented to the Holy Father a large photograph of the Metz Cathedral. The Pope expressed his thanks for this gift and remarked that the Metz Cathedral greatly resembled that at Reims, causing the emperor surprise.

During the interview his Majesty brought up the subject of biblical studies and historical works. The Pope remarked that he had opened the Vatican library to German scholars, because, he said, "Science is what unites Rome and Germany in brotherly relation- ship."

The conversation then turned to the work of German mission- aries, who number about 1,200, in addition to 300 nuns. Emperor William said these missionaries would always find the protection of their country wherever they might wander, and the Pontiff declared that the work of missionaries increased the influence and prestige of Germany. Pope Leo spoke highly of Emperor William, and sev- eral times said that his

conversation with the German emperor was

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deeply interesting. At the end of this time the princes were summoned to the Pontiff.

Upon his three previous visits to the Vatican Emperor William returned direct to the Quirinal. This was not liked at the Vatican, where it was thought he should first return to neutral ground. It was appreciated, however, by the Quirinal, as to do so is considered somewhat of a slight upon the Pope. King Edward followed this course. The Emperor William returned from the Vatican to the Prussian legation accredited to the Holy See, where he changed carriages, his cuirassiers remaining at the legation. This course is supposed to imply that his Majesty wished to pay particular deference to the feelings of the Vatican.



There was another new departure during this visit of the emperor. Previously Cardinal Rampolla had returned the imperial visit to the Vatican at the Prussian legation and had found only the Prussian minister. This time, however, the emperor waited at the legation, received the Cardinal most cordially, and had a long conference with him.

## CHAPTER XXXIV ANECDOTES AND POEMS

THE zeal of our Holy Father Leo XIII. for the return of the Eastern Churches to unity is well-known, but few Catholics are aware of what lively interest he takes even with the minutest details of those missions. That of Armenia especially he has very much at heart, and he calls it his mission. The Jesuit Fathers being driven out of France, Leo XIII. detached some of them to Turkish Armenia, and called Fr. Monnot to the Vatican to put him in charge of the work. As the humble religious dreaded the burthen, the Pope smilingly said,

"Never mind, you are my soldiers; I can, therefore, do with you what I please." "But, Holy Father, where shall we find resources, now that we are robbed of everything?" "How much do you want?" said the Pontiff. "Why," was the reply, "100,000 francs at least would be necessary to make a good beginning." "Very well," said Leo XIII., "I shall write to the Propaganda to allow you 50,000, and the other half I'll give you myself, out of my own purse." And he sent him with his blessing, and with express recommendation of letting him know everything about his mission in letters addressed to himself. A short time afterwards, Father Normand, Superior of the missions of Syria, went to Rome and the Pope kept him a full hour asking him everything about them — how many boys at school, how many orphans to feed and clothe, were there nuns for the little girls, what were their pressing wants, and so on. Then, reverting to the subject uppermost in his thoughts: "And my mission," he said, "does Father Monnot take care of it? Does he get good

## 424 ANECDOTES AND POEMS

workmen for it? Is it well supported? I wish to know it all, for this is my mission." Would to God the wishes of our Holy Father may be realized, and Armenia, so long separated from us, may recover her former life and splendor by the vivifying warmth of Catholic unity.

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The Pope had the body of his childhood nurse, Anna Morini, who was burned to death in her ioist year, buried with great sol- emnity, at his expense in the ancestral vault of his mother's family at Cori.

The aged woman, still hale and hearty, was dozing before a large fire at her home, Jan. 27, 1902, when her clothing became ignited and she was so severely burned that she died soon afterward in

great agony. When the Pope heard of it he wept.

The Pontiff was very fond of his childhood nurse, and delighted to hear her talk about old times. At least once every year she would journey to Rome from her home in the mountain village of Cori, where the family of the Pope's mother came from, to visit him at the Vatican. The last of these visits took place in October, and was more than usually cordial, the old nurse throwing her arms around the Pope and embracing him,

Leo XIII. took a pride in the centenarian, and was wont to say that every time he saw her and chatted about his distant childhood and youth he felt at least a r; ::r"ar of a century younger.

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In a gathering of leadir. citizens, December 16, 1902, who had known the Pope, the young >t, who was over 70, told a story that his mother had told him.

"My family used to be tenants of the Peccis," he said, "and one day my mother brought the tax, consisting of cream and cheese. Nino, as the Holy Father was always called when a child, was so anxious to have a taste of the cream that he fell in his mad haste. When my

## ANECDOTES AND POEMS 425

mother picked him up she addressed him with a phrase much heard

in Carpineto:

" 'Anything else wanted, brother?'

" 'A mere brother in my own cloister!' cried Nino.

" 'Cardinal,' said my mother, ironically.

" 'I want to be Pope/ cried Nino, stamping his feet."

\* \* \* \* \*

Only once was the Holy Father ever beaten. That was when he

was 12 years old. He and his brother, who was a year older, were so

much excited when their mother, the Countess Anna, was pursued to

her very door by brigands, that they went forth to have a good view

of the robbers. In those days the banditti were picturesque-looking

creatures, wearing velvet coats and trousers, with silver buttons, red

shirts, and head handkerchiefs, and carrying many knives and pistols.

Their father rescued the youngsters just in time,

and then he

thrashed them with much vigor.

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To this day there is nothing the Holy Father loves better than to recall his youth in Carpineto. Notwithstanding the years that have passed since he was in his native village, he keeps close track of everything that goes on there. Not long since the rector of St. John's church, in Carpineto, took to Rome members of eight or nine families, that the Holy Father might bless them in passing. They were boys and girls just confirmed. Leo stood still before the group, and calling up one after another, he said: "Are you not old Peppo's son or grandson? And you, are you not Sabina's daughter? And you must belong to the Nagnis." He went on, naming the family of each, recognizing the traits and characteristics, and he did not make a single mistake.

When promulgating the decree as to the authenticity of the miracles wrought through the intercession of the Venerable F. Baldinucci,

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S.J., on the 25th of March, 1902, the Holy Father alluded to the "Cava tradizione domesticd' 1 which bound him in a special manner to this great servant of God. The Reverend Anthony Baldinucci was born in Florence in 1665, and having entered the Society of Jesus, became a most zealous and saintly missionary. Whilst preaching a retreat in Carpineto, the birthplace of his Holiness, the Venerable P. Baldinucci received hospitality from the noble Pecci family, ancestors of Leo XIII. This was the incident to which the Pope referred in his address at a special audience of the Cardinals.



Father Balducci died in 1717, and owing to his reputation of sanctity and the numerous miracles attributed to his intercession, the cause of his beatification was introduced during the reign of Pope

Pius IX.

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W. Bourke Cockran, who was granted an audience with the Pope during his recent visit to Rome, in describing the interview, says: "It was five years since I had seen his Holiness, and I rather dreaded this visit lest I might see some of the cruel inroads of age. To my astonishment I found the Pope to be stronger, mentally and physically, than when I first saw him. The accuracy of his memory, the sweetness of his voice, and the brightness of those wonderful eyes seem to have been accentuated rather than diminished by the intervening five years."

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The offering of the Ancient Order of Hibernians to Pope Leo XIII. for his Golden Jubilee consisted of a large framed silver plaque with an etched inscription and symbols of ancient Irish history. Following is the inscription beneath the papal cross and crown:

"Our Holy Father, Pope Leo XIII., 1837-1887, fifty years a priest. Golden Jubilee Love Offering of your devoted children of the Ancient Order of Hibernians of America. The children of St. Patrick will always be found loyal and devoted to the See of Peter. This offer-

## ANECDOTES AND POEMS 427

ing but feebly expresses the love and veneration of the A.O.U.H., organized under the patronage of St. Patrick, for the present venerable occupant of that

illustrious Chair. May God prolong your days.

"M. F. Whilhere, National Delegate; F. H. McNeils, National Secretary; Patrick R. Hynes, National Treasurer."

Around the inscription and symbols are wreaths of shamrocks. At the top are the American flag with the legend "E Phiribus Unum" and the Irish flag with "Erin Go Braghy The placque is fringed with green plush, and is in an elaborately carved wooden frame about two and a half feet square. The carving on the top includes representations of a harp and ancient Irish weapons, and on the bottom figures of two wolf hounds. On one side of the frame are figures including the papal tiara, the keys of St. Peter and the other ecclesiastical emblems, and on the other side representations suggestive of Irish antiquity.

\* \* \* \* \*

At a meeting of the Pope with the Cardinals there

was some talk about the ceremony which takes place at the Pope's death. If the Cardinal Camerlengo cannot be present a Cardinal is appointed to knock with a hammer three times on the dead Pope's coffin and to utter the words, "Holy Father, art thou really dead?" It was suggested by a Cardinal present that this duty should be confided to Cardinal Oreglia.

"No, no," said the Pope, laughing, "I fear Oreglia would knock too gently, fearing that if he knocked hard I would waken from the dead."

Oreglia joined in the laugh that followed. Dec, 1902.

\* \* \* \* \*

In connection with the general rejoicings of the Christian world that Leo XIII. has entered the twenty-fifth year of his wonderful reign, paragraphs have been going the round of the press, some

## 428 ANECDOTES AND POEMS

expressly, and some by implication or assumption, circulating an

historical error. It is asserted, or assumed, that the fact of Pius IX.

having reigned more than twenty-five, in fact nearly thirty-two years,

broke the traditional saying, supposed to be addressed to every Pope

on his election: "JVon videbis annos Petri" ("Thou shalt not see the

years of Peter").

St. Peter was Head of the Church for thirty-seven years and two

months and some days. True, his time in Rome was but twenty-five

years. But his Chair had been seven years at Antioch, and it was

five years after the death of Our Lord when St. Peter temporarily

made Rome his See. St. Peter was crucified on June 29, in the year

A.D. 66 of our chronology. But this chronology is wrong by four

years. It should read 70, as can be easily shown if anyone question

the statement. As Our Lord was thirty-three years and three or four

months old when He died, a simple sum in subtraction will give St.

Peter's reign as thirty-seven years.

\*\*\*\*\*

Archbishop Ireland received the following autographic communication from Pope Leo XIII., referring to the recent celebration of the fiftieth anniversary of the establishment of the diocese of St. Paul:

"To Our Venerable Brother John, Archbishop of St. Paul: Venerable brother, health and the apostolic blessing. Fifty years having happily passed since to the city of St. Paul was given the honor of being made the See of a Bishop, it is but right that its Catholic people should rejoice and prepare to give thanks to God with the greatest possible solemnity. As memory goes back over those past fifty years, there arise before us the pioneer days of that nascent church, small and humble indeed, for the faithful men numbered but a few hundred, and to minister to them, there were but three priests. But now the See of St. Paul, raised to metropolitan

honors, has five suffragan dioceses, and all of them singularly flourishing, not

## ANECDOTES AND POEMS 429

only in numbers of clergy and faithful, but also in religious spirit and Catholic institutions.

"With great pleasure, therefore, venerable brother, do we share in your joy and with you give thanks to God, beseeching Him who gave such abundant and happy growth to your beginnings to grant you greater and more joyful increase in the future. Moreover, being well aware that the present condition of your province, so full of consolation, is due in very great part to yourself and your service of thirty-nine years in the Church of St. Paul, we give special credit to your energy and what great things it shall accomplish in the future we confidently infer from the results of the past. Meanwhile, as an earnest of our affection and as



an augury of divine favors we impart most lovingly to yourself, the suffragans, the clergy, the faithful of the province of St. Paul, the apostolic blessing.

"Given at Rome, at St. Peter, this 18th day of June, in the year of our Lord 1901, in the twenty-fourth year of our Pontificate.

LEO XIII."

## AN AUGURY OF TRIUMPH

Mine eye prophetic scans the darkling Heaven  
With dawn's bright arrows riven:

Forthwith the horrid crew of hellish error Flies to  
the Stygian pool in terror!

God's enemies, compelled to view the vision,  
Confess with tears their long misprision.

The centuried hates, the olden strifes are ended:  
Victorious Love hath all amended!

Now exiled Virtue seeks again her dwelling, Of  
stainless faith and candor telling;

Peace, olive-wreathed, bids art and science  
flourish, And Plenty's horn is here to nourish.

### 430 ANECDOTES AND POEMS

In vain shall Hell its myriad errors muster- Here  
Wisdom shines with olden luster.

O blessed Italy! O wondrous glory! O Faith  
enshrined in art and story!

### THE BAPTISM OF CHRIST

(1887)

Forth from the hilly Galilean land, Unto the  
Jordan's mystic strand,

The Baptist came, led by the hand of God, To wash  
the nations in its flood.

Hither the pressing multitudes have hied To be  
baptized and sanctified.

And here they see Him press the sacred sod —  
Jesus, the mighty Son of God.

Hiding, with downcast eye and modest grace, The  
lightning splendors of His face,

The lustral Sign for guilty sinners meant, He  
humbly craves — the Innocent.

But John perceives the Godhead: I should be  
Baptized by Thee, not Thou by me!

Yet he obeys, yielding to God's design, And bathes  
the awful brow divine.

And lo! the Heavens are rent, and glory bright  
Floods the baptismal sward with light;

And from the shining vault descends a Dove, And  
rests the sacred head above.

## ANECDOTES AND POEMS 431

'Twas God, 'twas very God descended then, Dove-  
like unto the eyes of men:

And as It softly rested on His head, Came from the  
sky a voice that said:

I am well pleased with My beloved Son: Him shall  
ye hear! — O Holy One,

Jesus, Thou Son of God, the world hath heard And  
bowed submission to that Word;

And to Thy name doth holiest homage pay, Who art  
the Truth, the Life, the Way.

## HYMN AT LAUDS

O House of Nazareth the blest,

Fair hostess of the Lord, The Church was nurtured  
at thy breast

And shared thy scanty hoard.

In all the spreading lands of earth, The wandering  
sun may see

No dearer spot, no ampler worth Than erst was  
found in thee!

We know thy humble tenement

Was Heaven's hermitage: Celestial heralds came  
and went

In endless embassy.

There, whatsoever Joseph asks,

Christ hastens to fulfill; While Mary loves the  
household tasks

That wait her joyous will.

## 432 ANECDOTES AND POEMS

There, Joseph toileth at her side Her joys and  
griefs to share,

With thousand ties knit to his bride, Of love and  
work and prayer.

Yet how their bosoms constant burn,

And deeper ardor prove In love of Christ, whose  
eyes return

Tokens of mutual love !

Oh then, in all the homes of earth,

Be Love the bond of life: May it enthrone at every  
hearth

The peace that husheth strife.

## PHOTOGRAPHY

(1867) Sun-wrought with magic of the skies, The  
image fair before me lies; ' And deep-vaulted brain  
and sparkling eyes And lip's fine chiseling. O  
miracle of human thought, O art with newest  
marvels fraught- Apelles, Nature's rival, wrought  
No fairer imaging!

## RECOURSE TO THE VIRGIN

(in temptation)

(1871)

When with the purpose foul,

The malignant Devil Breathes upon thy soul

Pestilential evil,

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Courtesy.

S3 3

ANECDOTES AND POEMS 433

And thy spirit fair

Clouds of horror darken, To thy tenderest prayer

Bid the Virgin hearken.

On thy blushing cheek

Let the tear-drop glisten; Say, "O Mother meek,



To thy client listen!"

Let the suppliant sigh

Swell to deeper wailing: "Mother sweet, I fly

To thy love unfailing.

"Heir am I of bliss

And of glory deathless; Oh, remembering this,

Let me not prove faithless.

"Let me never yield

To the shameless Devil; Mary, be my shield

'Gainst the darts of evil!"

HIS LIFE AND FORTUNES

(1876)

A child — what happiness thy bosom fills Beneath  
thy father's roof, 'mid Lepine Hills!

A boy — in Vetulonia next, the art Loyola left,  
instructs thy mind and heart.

A youth — the Roman college bids thee come, And  
Muti's palace offers thee a home.

#### 434 ANECDOTES AND POEMS

Manera — he of wondrous gifts — and all The  
Fathers there ('tis pleasant to recall)

Unlocked the fountains hidden in the sod And  
taught the paths to Wisdom and to God.

A priest — the Holy Victim offerest thou; Then  
jurist laurels crown thy studious brow.

Great Sala, though in Roman purple clad, For thee  
how many a kindly feeling had!

Auspicious was his care; his counsel, wise; His  
prudent zeal, a lesson for thine eyes.

Naples receives thee; Benevento sees Thy Hirpine  
rule observe all equities.

Perugia next received thy gentle care, And  
welcomed thee to rule a region fair.

But, greater gift, the Christ anoints thy head; To  
Belgium next the papal mandate led.

There must thou all the rights of Peter plead, And  
guard the treasure of the Roman creed.

Anon, from that drear clime a sweet command  
Bade thee return to dear Italia's land.

Perugia, new-espoused to thee of God, Thou seest  
again, and Umbria's grateful sod.

By sacred right, full thirty years and more The  
shepherd feeds his flock from ample store.

Then Rome as Cardinal saluteth thee,

And Belgic knighthood crowns thy ministry.

Ah me! so loyal is thy people's love,

Thou scarce canst hope a guerdon from above!

## ANECDOTES AND POEMS 435

But why recall the fleeting shows of earth? One,  
only wisdom, hath perennial worth:

"Passeth the figure of this world away" — Follow  
the path that leads to endless day,

Until eternal peace be thy reward

Safe in the starlit mansions of the Lord!

Oh may that pitying Lord the crown prepare, And  
the sweet Virgin list thy lowly prayer!

## THE HOLY FAMILY

### VESPER HYMN (1892)

Jesus, the Light of realms above,

Sole Hope to mortals given, Whose childhood  
crowned domestic love

With glories caught from Heaven.

Ave Maria, full of grace,

Above archangels blest To hold thy Son in sweet  
embrace

And feed Him from thy breast.

Joseph, of patriarchs alone,

The Virgin's chosen guide, Whose heart the joy  
supreme hath known

When Jesus "Father" cried,

Springing from Jesse's noble root

To share a work divine, Prosper your client's  
lowly suit

Uttered before your shrine.

436

## ANECDOTES AND POEMS

Now seeks the sun his western bed, And fades the  
splendorous day.

Behold, we bow a reverent head And heartfelt

homage pay.

What grace and power of love made sweet

The House of Nazareth! Such may our hearts and  
homes repeat

In birth, and life, and death!

OUR LADY'S ROSARY

A PRAYER FOR HELP

(1895) I.

With one accord, O Mother fair, Thy children offer  
as a prayer The scented bloom of roses rare.

The prayer is heard and answered; we Receive  
from thy dear hand the free Mercies thy Lord  
commits to thee!

## II.

We kneel before thy shrines to prove A Mother's  
care; from heaven above Accept the pledges of our  
love.

No gems we bring to thee, nor gold;

Our little baskets only hold

The wreathed flowers of field and wold:

The lowly violet's penury, The snowy lily's  
chastity, The purple rose's agony!

## ANECDOTES AND POEMS 437"

## III.

And while our loving hands would frame A worthy  
chaplet, we proclaim Again and yet again thy  
name.



Be thou our favoring Patron here; Be thou our  
Guide in deserts drear; Be thou our Help when  
death is near!

#### IV.

How well thy client Gusman wrought Thy will in  
every deed and thought — The weaving of thy  
Rosary taught!

On earth a grateful task and sweet! But oh, more  
grateful, should our feet But gain at last the  
Heavenly seat!

Then sweeter far 'twill be to raise To thee a  
wreathed song of praise, O Virgin blest, through  
endless days.

#### V.

Take to your hearts the roses rare Your Mother  
giveth to your care, And joyous weave the chaplet  
fair.

Lo! we obey the high command; What then shall be  
the guerdon grand? Oh, trust the issue to her hand!

Yes, trust in her who shall unfold

In Heaven her great reward, — behold,

For wreathing roses, crowns of gold!

## 438 ANECDOTES AND POEMS

### DEATH

(i897) The westering sun draws near his cloudy  
bed, Leo, and gradual darkness veils thy head.

The sluggish life-blood in thy withered veins More  
slowly runs its course — what then remains?

Lo! Death is brandishing his fatal dart,

And the grave yearns to shroud thy mortal part:

But from its prison freed, the soul expands Exulting  
pinions to the enfranchised lands.

My weary race is run — I touch the goal; Hear,  
Lord, the feeble pantings of my soul;

If it be worthy, Lord, Thy pitying breast, Welcome  
it unto everlasting rest!

May I behold thee, Queen of earth and sky, Whose  
love enchained the demon lurking nigh

The path to Heaven; and freely shall I own 'Twas  
thy sweet care that gained my blissful crown!

ON FRUGALITY AND LONG LIFE

EPISTLE TO FABRICIUS RUFUS (1897)

That meat and drink might health and strength  
confer,

And happy life, Ofellus, follower

And careful student of Hippocrates,

Was wont to frame such thoughtful rules as these

---

(Pointing the moral with men's gluttonies):

Seek neatness first, although thy hoard be spare, ..

Be every dish and napkin bright and fair;

#### ANECDOTES AND POEMS 439

And be thy vintage purest of the pure,

To warm the heartland prove a pleasant lure

That shall both friends and wholesome mirth  
ensure.

Be frugal here, however; nor decline

To put a frequent water to your wine;  
O crystal drops that Heaven from ocean lifts  
To shower on earth, the best of Nature's gifts!  
Select for home-made bread the choicest wheat,  
And have in plenty all the goodly meat  
Of fowl, and lamb, and ox (but first be sure  
They're tender!) nor with plenteous garniture  
Of spice and pickle play the epicure!  
Next, have the beakers foaming to the brim  
With milk no thrifty maid hath dared to skim:  
No draught than this more wholesome shall  
assuage  
The thirst of childhood or declining age.

Let golden honey be thy daintier fare;

Of Hybla's nectar take a scantier share.

Be thy fresh eggs the talk of all the town —

Hard-boiled or soft, or fried to savory brown,

Or poached, or dropped, or sipped raw from the  
shell,

Or done in ways too numerous to tell.

And herbs and salads to the feast — whatso

May in suburban gardens freely grow;

Bring forth the clustered fruitage of the vine,

Plucked where the clambering tendrils intertwine.

Have plums and pears — the bursting panniers  
crown

With red-cheeked apples laughing gaily down.

And, last, delicious fragrance of the East!

With cups of steaming Mocha close the feast;

But taste the amber with a lingering lip —

No hasty draught! — 'twas made for gods to sip!

#### 440 ANECDOTES AND POEMS

Now, if you diet thus, why, I'll engage

You've found the secret of a green old age.

But Gluttony, Ofellus argues well,

Can quickly lay her snare and cast her spell,

And lead to shipwreck like the siren shell.

This only is her dream: The festive board  
Must groan with all that wealth and art afford.  
She spreads her costly napkins, meant for show,  
'Twixt plates and glasses in a gleaming row.  
Silver and gold the hooded lights illumine,  
While the air reeks with Araby's perfume.  
Her table set, with hospitable air  
She draws the thoughtless to her hidden snare;  
On ivory couches bids their limbs recline,  
And taps forthwith her cask of choicest wine  
Sleeping old summers in the Falernian vine;  
Cordials she offers next, and fine liquors



By patent arts distilled (for all are hers).

The guests drink eagerly with envious haste,

And gorge themselves with cake and juicy paste.

Then grosser dishes, a Lucanian boar

With oil, and spice and pepper covered o'er;

Liver of duck, and leg of fatling hare,

Plover and squab, and all such gourmet-fare.

And what's not flesh is fish: turbots and clams,

Oysters, and what-not, caught in streams and dams.

A huge murena fills the shining dish,

And swims amidst a shoal of smaller fish.

The guests look on with hungry eyes; in fine,

With stomachs gorged, and veins afire with wine.  
They rise to dance, where they have come to dine:  
They rise to dance — each crazy bacchanal,

#### ANECDOTES AND POEMS 441

Bandyng threats and blows, around the hall  
Stumbles, till drunken stupors silence all.  
But Gluttony looks on the rout, and smiles  
To see the outcome of her patient wiles;  
How Circe's guests have sunk to shameful sleep,  
As sailors perish in the yawning deep;  
And how anon the tortured liver wakes

To sudden protest; how the stomach aches,  
While steaming sweat bedews the trembling limbs,  
And a thick mist the bloodshot vision dims.  
With the wrecked body brought to such a pass,  
Shall Gluttony essay beyond? Alas!  
Her arts would seek to bury in the sod  
Even the soul — spark of the breath of God!

## THE OPENING CENTURY

LINES WRITTEN ON NEW YEAR'S EVE  
(igOO)

A noble nurse of all the arts,  
The Age departs:

Let who will sing the truths it taught,

The marvels wrought.

Me rather shall its sinful years But move to tears,  
As in a backward glance I see Its infamy.

Shall blood of men be my lament, Or scepters rent,  
Or Vatican's dear citadel Besieged of hell?

#### 442 ANECDOTES AND POEMS

The glory, Rome, that crowned thy brow,

Where is it now?

Of old, all nations loved in thee

Thy Pontiff's See.

O godless laws, count up your gains: What truth  
remains? A shrineless Justice, lo! it stands On

shifting sands.

Hark ye the new hierophant Of Science, chant His  
song to Nature's soulless clod As to a god!

And yet man's birthright from on high He will deny,

And search to find a single root For man and brute.

O to what hideous depths is hurled The proud,  
proud world! Kneel, then, O mortal man, to God,  
And kiss His rod.

Him only, Truth, and Life, and Way, Learn to obey,

Who only, through the fleeting years, Can dry thy  
tears.

The pilgrim hosts to Peter's shrine His Hand divine

But now hath led — a portent viewed Of Faith  
renewed.

Jesus, who on Thy throne sublime, Shalt judge all

time,

## ANECDOTES AND POEMS 443

Make the rebellious will obey Thy sovereign  
sway!

Scatter the seeds of gentle peace Till war shall  
cease; And to their native hell exile Tumult and  
guile.

One dream let hearts of kings pursue — Thy Will  
to do;

One Shepherd let the earth behold, One Faith, one  
Fold.

Long ninety years my course is run — Thy Will be  
done.

My prayers the crowning grace to gain, Be not in  
vain!

## A CHRISTMAS EVE REVERIE (1901)

With solemn rite and sacred mirth Greet ye the  
ever-blessed morn,

When to the long-expectant earth A Child was  
born.

But ah! not now, with splendor swift, The darkling  
heaven shall glow again;

Nor Angel-heralds bring the gift Of peace to men!

Alone the hosts of hellish wrath

Reaping its children, earth may hear;

Alone the garnered aftermath Of groan and tear.

God's law the growing age hath broke, On parents'  
tender love hath trod;

The world can bear no more the yoke Of man or  
God!

Foul Discord rends the State in twain;

Old Friendship scowls in hostile bands; Red  
Slaughter wields her sword amain

With dripping hands.

Rights venerable from of old

Dragged in the dust; Truth overthrown;

Honor forgot — blind lust of gold Reigneth alone.

Come, come, Thou heaven-descended Child!

Old earth is hastening to its fall; Save it, and still  
the tumult wild,



Saviour of all!

Listen auspicious to my prayer, Scatter the air  
wastes with dew,

Until they bloom with fruitage fair And harvests  
new.

Through Thee may olden godliness Brightly illumine  
the darkened mind,

And tongues instruct to curse, but bless The Truth  
divined.

Through Thee may Faith new laurels win, New  
battles wage, new victory speak;

Through Thee, the scattered hosts of sin, Hell-  
covert seek!

Dissolved be Error's misty dream, And ancient  
hatreds melt in mirth,

And friendly quiet reign supreme Through all the earth.

O long-desired of every land,

Come, Peace, and nevermore depart; Come, Love, and join us hand to hand,

And heart to heart!

## A SONNET ON LOVE

### FOR THE SACRED HEART

God bids us love His ever-loving Son,

Hasten, O children, to the Saviour's side;

There only may your hearts and minds abide.  
Through all the years to come, be this your one  
Perpetual work, in tenderest youth begun —

To nourish love for Jesus Crucified!

Father and mother shall your footsteps guide, And  
teach how sweetly God's sweet will is done. Ah,  
what more blessed refuge in the strife

May wearied spirits find, than Jesus' Heart? That  
Fountain springing up to endless Life,

And scattering dewy balsam on each smart; That  
pledge of peace, where stormy war is rife,

Making the very earth Heaven's counterpart!

## CHAPTER XXXV TRIBUTES FROM PRESS AND PULPIT

Words of Praise from Rulers of Nations, from  
Cardinals, Archbishops, Clergymen of Many  
Creeds, and Expressions of Good Will from All  
Parts of the World.

## king edward's tribute

TV" ING EDWARD was among the first to express his sorrow at \*- \*• the death of Pope Leo. In a telegram to Cardinal Oreglia, he said: "I received the news of the death of the Pope with profound grief and transmit to your Eminence assurances of my sincere sym- pathy. I will always preserve a grateful recollection of my recent visit to his Holiness."

## MESSAGE FROM THE KAISER

"Molde, Norway, July 20, 1903. — I am painfully affected by the sad news I have just received. I send to the illustrious College of Cardinals the expression of my sincere sympathy at the grievous loss the Roman Catholic Church has sustained through the demise of the Pope. I shall always retain a faithful memory of the exalted and venerable man, who was a personal friend of mine, and whose extraordinary gifts of heart and mind compelled my admiration anew only a few weeks

ago on the occasion of my last visit to Rome.

"WILHELM I. R."

## COMMANDED THE RESPECT OF ALL CHRISTENDOM

President Roosevelt was deeply touched by the death of Pope Leo. At his home on Sagamore hill, on being informed of the demise of the venerable head of the Catholic Church, he expressed

his profound regret at the death of the venerable Pontiff, whose long

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## TRIBUTES FROM PRESS AND PULPIT 447

career no less than his exalted character commanded the respect of all Christendom. The president said that in uttering these senti- ments he

was giving expression to the feeling of all the people of the United States wholly without regard to their religious faiths.

## SUPPORTED SOCIAL DEMOCRACY

Cardinal Gibbons, in talking with an interviewer regarding the life of Leo XIII., said:

"The policy laid down by Leo XIII. regarding labor and democracy will and must continue. Whatever change may occur will be in the line of developing these principles so clearly put before the world by Leo XIII.

"Leo once and forever committed the Church to the support of social democracy in the Christian sense. The Church never goes back. No matter who may be the next Pope, no matter what change may be introduced in minor points of policy, Christian democracy is perfectly safe.

"You cannot put back the hands of the clock. The

great point for the Church will be to Christianize the movements of democracy. America may justly claim a large part of the credit for the inauguration of the principles embodied in Leo's great Encyclical on the condition of the toilers.

## ARCHBISHOP BRUCHESI EXPRESSES HIS RESPECT

In a Pastoral letter on the death of Pope Leo, Archbishop Bruchesi said of the persecutors of the Church:

"They belonged to France, the nation which of all others had been the constant object of the Pope's solicitude and tenderness. He condemned and deplored their nefarious deeds, but he ever loved the nation itself. He preferred to drink the bitter chalice than do anything that would lead to a deplorable rupture between the Church and her eldest daughter.

## 448 TRIBUTES FROM PRESS AND PULPIT

His Grace further said: "that the Pope loved knowledge, but he loved piety more, and he died as a true priest should do."

## CHICAGO CITY COUNCIL SHOWED RESPECT

The following resolution was passed by the Chicago city council. In brief it said: "We desire to express our respect for his great learning, high character, deep piety, and broad love for humanity. We rejoice that during his long and useful life his influence was exerted in behalf of the world's peace, the stability of society, and the welfare of the nations. We direct that a copy of the memorial be sent to the Catholic Archbishop of Chicago."

## IRISH NATIONALISTS EXPRESS SORROW

"House of Commons, Westminster, July 21. — At to-day's meeting of the Irish parliamentary party, on the motion of John Redmond, president,



supported by John Dillon, as representatives of a people who by so many centuries of suffering has attested its fidelity to the Holy See, we hasten to associate ourselves with the people of Ireland in their sorrow for the event which has agitated the Catholic Church, throwing the entire civilized people in mourning. If anything can alleviate the pain which every Catholic roof supports in the loss of our glorious Pontiff, it is the consoling remembrance of the noble, saintly life of the Holy Father, his serenity in the midst of continual anxiety, his indomitable devotion to duty, and his marvelous life, which has rendered the influence of religion stronger throughout the world, thus elevating human life.

"(Signed) JOHN REDMOND."

archbishop Ireland's beautiful tribute

"In Leo a truly great and good man passes from earth. The extraordinary, the unparalleled, interest with which the world kept vigil around the Vatican,

where the old hero battled with grim death, is the magnificent tribute to Pope Leo XIII., which nothing could

JOSEPH SARTO-THE NEW PONTIFF. The prelate chosen as the successor of the Best Beloved Pope Leo XIII.

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## TRIBUTES FROM PRESS AND PULPIT 449

ever have evoked, save unusual grandeur of soul and unusual deeds, the offspring of that grandeur. In the death of Leo humanity realizes that an orb of light, such as is seldom seen to dominate the high skies of its moral and intellectual firmament, has fallen, making a mighty void, which soon again may not be filled.

"A great man requires, besides his native greatness, greatness in setting, greatness in opportunities. All this was given in superabundance to Leo. There is no other post-honor and duty so elevated, so

sublime as the Roman Pontificate, the treasury of inspirations, the world's chair of moral authority, ruling directly 250,000,000 of every tribe and every nation, ruling by silent prestige of its name and power, by the vast spiritual force of its life and teachings, entire humanity. Into the Pontificate he entered, and in it he reigned, as only two of his predecessors reigned, a quarter of a century — leaving posterity to say, as he closed the last ;»ages of his record, that in him the Catholic Church had one of the uioست wonder- ful sovereigns, and humanity one of the noblest thinkers and highest exemplars of fidelity to God-given duty."

## ARCHBISHOP QUIGLEY:

Archbishop Quigley, in reviewing the life of Leo XJII., said: "By appeals to the Catholic citizens of o11 nations through encyclical letters, in which all the grea f Christian ; ■■■:'■ —;iples bearing upon society, government and education, and th< : -- relation to the Church, have been expounded with a

calm dignity, firmness and eloquence peculiarly his own, Leo XIII. has succeeded in checking the advance of socialistic forces hostile to God and the Church. He has recognized the intelligence and power of the people in the affairs of modern governments, and his appeal has been to them. In a word he has thrown the defense of God and His Church upon the enlightened democracy so strongly represented in the Catholic Church throughout the nations of the world."

## 450 TRIBUTES FROM PRESS AND PULPIT

### THE LOT OF A FEW

Bishop Muldoon, in reviewing the life work of Leo XIII., said: "It is comparatively easy for the musician or artist to produce a valuable piece of art work; but to create a school, to form public opinion or to command permanent general recognition has been the lot of few. What the great

artists have from time to time done in the world of art in creating their own schools which have been the mile- stones of progress and indices for the future, Leo XIII. has accom- plished in the world of faith and science. He not only has produced valuable Encyclicals but all his labors have created an entirely new atmosphere about the Papacy. During his Pontificate Leo XIII. has accomplished work which will live behind him. The greatness of the man can only be appreciated by the keen appreciation given his character by the public. The Church gave him a mighty pulpit in the chair of Peter and the intense public appreciation crowned him as the most profound preacher of the century."

## NAPOLEON AND LEO XIII.

Dr. Zahm, president of the University of Notre Dame, said:

"When Emilio Castelar, a brilliant Spanish statesman, shortly before his death was asked to

give his impression of Leo XIII. he replied:

" 'I have seen all the great men of the time, but Leo XIII. is the greatest of them all. Our century has seen only two great men, Napoleon Bonaparte at the beginning and Leo XIII. at the close.'

"Castelar was right. The august Pontiff whose extraordinary career is rapidly drawing to an end, is indeed a remarkable man whether we consider him as a churchman, as a diplomat, as a citizen or a promoter of the arts and science or as a friend and protector of the poor and down-trodden.

"In monarchical Europe he has not hesitated to encourage Chris- tian democracy even when the country was against him. He has shown himself the friend of the laboring man.

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"No Pope has been a greater patron of science, art,



literature, his- torical research, than has Leo XIII.

"The remodeling, equipping and endowing of the Vatican obser- vatory, the founding of the Philosophical School of Louvain and of the Universities of Fribourg and Washington, the establishing of the Biblical Commission and the encouraging of archeological and Oriental studies, the throwing open of the doors of the Vatican library to the scholars of the world, are instances of what he has done for the advancement of knowledge and the cause of truth.

"He has blazed out the way for his successor, whoever he may be,, and we may rest assured that the next Pope will feel it a duty to walk in the footsteps and be guided by the lofty ideals of Leo XIII.

"The Church, notwithstanding what may be said to the contrary,, welcomes progress and everything that makes for progress; encour- ages science and everything that fosters science. It has nothing ta

fear from science, as Leo XIII. often demonstrated, but everything to gain."

## MRS. EDDY'S TRIBUTE

Mrs. Mary Baker Eddy, founder of Christian Science, said as follows concerning the death of the Pope:

The sad, sudden announcement of the decease of Pope Leo XIII touches the hearts and will move the pens of millions. The intellectual, moral and religious energy of this Pontiff have moved the Church of Rome for one-quarter of a century. The august ruler of 250,000,000 human beings has now passed through the shadow of death into the great forever. The court of the Vatican mourns him; his relatives shed 'the unavailing tear'; he is the loved and lost of many millions. I sympathize with those who mourn, but rejoice in knowing our dear God comforts such with the blessed assurance that life is not lost, its influence remains in the minds of men and Divine love holds its substance safe in the

certainty of immortality. 'In Him was life, and the life was the light of men.' "

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### THE REV. G. W. GRINTON ON THE POPE'S GREATNESS

The Rev. G. W. Grinton of the Forty-fourth Street Methodist- Episcopal Church, of New York, said:

"It is generally the rule to criticize a man unmercifully while he lives, to expose all his weaknesses and follies. If he be a public servant, to caricature him and hold him up to a world-wide ridicule, and then when dead to gather up his good deeds into a wreath and place them on his casket.

"The rule has been reversed in the application to the Pontiff, about whose health and well-being millions of persons have been deeply solicitous, and whose good acts have been recorded in all

lands.

"His love of justice, simple dignity, kindly sympathy, have endeared the Pontiff to the Catholic world, which delights to pay tribute to the statesmanship, tact and splendid genius of their beloved Pope, who has done much for the progress of civilization. From crowned head to peasant, from president to laboring man, prayers and good wishes have been expressed for this remarkable man.

"Leo has known no nationality, but has been interested in all. Deprived of temporal power, he has possessed a greater power, a dynamic that has controlled the hearts of men and shaped in many instances the policies of monarchies and republics. He has restored the golden age of the Papacy in its best sense. As philanthropist, poet, educator and reformer the name of Leo XIII. will be placed among the very great, if not the greatest, Popes in history.

## NOBLEST OF ALL TIME

A eulogy to the Pope was delivered in the Hemenway Methodist- Episcopal Church, Evanston, 111., by the Rev. O. F. Mattison. He said:

'The death of the Pope has drawn together all Christendom. He led a blameless life — a life such as few of us lead, and a life which we

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must all look up to. His character was one of the noblest and grandest of all time. His personal worth was such that it is admired by both Catholic and Protestant alike."

## FROM M. POB YEDONOSTEFF

M. Pobyedonosteff, the procurator of the Holy Synod of the Russian Church, said: "Pope Leo

XIII. had many admirers in Russia. He was the most eminent person in the political world to-day, not only on account of his position, but equally because of his character. The emperor greatly desired to meet Leo last spring, but his visit to Rome was deferred. Leo numbered among his lifelong admirers the Grand Duke Sergius Alexandrovich, the emperor's uncle, who first called upon the Pope when a small boy with his tutor. He sent to the Pope a token of his esteem upon the occasion of the latter's jubilee."

## EULOGY OF DR. THOMPSON

Dr. Thompson of Grace Methodist-Episcopal Church, Evanston, said:

"Pope Leo was a grand old man, and I am glad to pay tribute to such a noble character. He had a beneficent influence upon the world and mankind. No one can say aught against him. He has always lived a grand and noble life. In Germany he had his Church almost as strong as the established Church,

and if he could have lived a few years more he would have changed conditions in France very materially.

"Here in America Pope Leo was loved, and the thinking American Protestants hold him in the highest esteem and reverence. He was universally loved by American Catholicism.

"And now that he is gone the world bows in reverence. His calmness in death was a wonderful thing. His faith was steady, his spirit calm, his soul filled with love for Christ, he waited for the sum-

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mons. He was a good man, and his work has been for the uplifting of humanity."

## DYING WITHOUT FEAR

Rev. Pearse Finch of the Forestville

Congregational Church, New York, said when Pope Leo was dying:

"The Protestant world has felt it to be a part of the triumph of our common Christian faith, that the good man who is serenely dying there in Rome is dying without any shadow of fear about him.

"Men have died without fear before this. Under the abnormal incentive of times of war, in the passion and ecstasy of conflict, in companionship with spirits trained and seasoned and keyed to a hardihood of courage not natural to the heart, men can ride 'into the jaws of death; into the mouth of hell.'

"But to walk serenely day after day with the shadow and the mystery waiting for you to enter is more than courage. That is deliverance 'from the fear of death' for those who were all their life subject to bondage."

THE BISHOP OF ROME



In St. Luke's Protestant-Episcopal Church, Brooklyn, Rev. Dr. Swentzel said:

"Pope Leo XIII. is the most distinguished man in the world to-day because of his unblemished life. He is esteemed throughout Christendom. As a man he entirely deserves the reverent homage of the Christian world.

"The general interest taken in Leo XIII. is, I think, a happy omen for the future, as showing how the people came together. The old furious cries, 'No Popery' and 'Protestant heretics', will find no echo to-day."

## HIS LIFE A BENEDICTION

The Rev. Dr. Newman Smyth, pastor of the Center Congrega- tional Church, New Haven, and member of the Yale corporation.

just before the sermon of the day, "prayed for Pope Leo." He asked "that he might be spared from all suffering, and if it was the Divine will that he should not recover that his confession might be accepted at the throne of grace." Dr. Smyth asked that, "the life of this great Christian might be a benediction on the great and influential Church of which he is the head."

## A HEROIC PICTURE

Rev. Charles Bayard Mitchell, pastor of the First Methodist Church of Cleveland, Ohio, in a sermon devoted almost entirely to the dying Pontiff said: "It is an heroic picture; that of the old soldier, ready to die, but anxious to live a little longer where he can serve the Church he loves. If any man living to-day has no need for fearing death, it is Pope Leo. What a long and unselfish life he has lived! From his childhood he has been pure and good. In him are found the rarest qualities of head and heart. He is a statesman, and well capable of exercising temporal power if God wanted him to

use it. He is a rare scholar and poet and even now in his closing days is pouring out his great heart in sacred poetry. He is equally noted for his great human sympathies. He loves his fellow men and I break this alabaster box of Protestant ointment and pour it on his aged head, against the day of his burial. My Protestant eyes are not so blinded by rancor that I cannot see that he is both great and good."

## BROUGHT CATHOLICS AND PROTESTANTS TOGETHER

Rev. C. W. Blodgett, pastor of St. Paul's Methodist Church, Cincinnati, speaking of Leo XIII. said:

"His death will be regretted by the Protestant world. No one has ever doubted his consecration to his Church, and there should be none but would gladly lay upon his casket a flower of sacred remembrance to a Christian man.

"Pope Leo, by his statesmanship, diplomacy and

kind heart, has

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brought Catholics and Protestants nearer together. History will prove him to be one of, if not the best, incumbent of this highest position in the gift of the great Roman Catholic Church. His example of tolerance, his purity of life, his gentle and Catholic spirit, have endeared him to thousands not of his Church.

"Pope Leo will need no great monument to perpetuate his memory. His life and love are inscribed in God's great family of mankind."

## A PATIENCE WHICH NOTHING COULD TIRE

Charles Alfred Hewsom of Yale College said:

"The exceeding ability of the late Pope Leo XIII. lay in the possession of several great qualities of mind. He had a patience which nothing could tire. He could wait months or years, as need be, until his time came. He had no delusions. Joachim Pecci saw things as they were, not as he would have liked to have them. He had no animosities. He believed an enemy only an enemy until he could make him a friend, and he was always ready to welcome a friend. He recognized talent at once and never sooner than in those opposed to him. A good idea was a good idea to him, no matter who proposed it, and he never committed the mistake of undervaluing the forces against him. He had that genius which can tell what is possible and what impossible. Never in his life did Joachim Pecci attempt that which he could not carry out. As easily as he could weigh others, so easily could he weigh himself. He knew his limitations. To him the intellects and passions of men were as understandable as are figures on the slate, and by him, passionless, there were no mistakes made in the additions.

"He was a great man among the great men of his clay. He played a part amid some of the most tremendous dramas of history, and he played it successfully, With no force of arms he made men

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who ordered armies to obey him; out of enemies he created friends; a Church which he found the prey of all, he left strong in the circle of her defenders. Leo XIII. will go down in history as one of the greatest among the long line of great men who have filled the papal chair.

### FROM THE LO N D O N PRESS

The London newspapers in their leading articles unstintingly eulogized Pope Leo.

The Daily News said: "He has done something to bring back the Papacy to the position which it held during the best days in the Mid- dle Ages — the

position of arbiter and peacemaker of Europe. He has diverted his energies to the exercise and larger spiritual powers from the futile parochial struggle of hostility to the Italian monarchy."

The Daily Telegraph said: "His saintly character and blameless life appealed even to those who most strongly repudiate his spiritual claims. He had conferred a luster on his office akin to that which the office conferred on him."

## FROM THE CHICAGO DAILY NEWS

"The history of this Pontifical term will record many notable instances of the late Pope's sagacity, his benignant spirit, his scholarship and his grasp of affairs. Many single momentous acts of his career stand out to make it memorable. Some of his Encyclicals, notably that dealing with the relations of capital and labor, will be long remembered as evidences of his keen insight and the interest which he took in the problems of his time. His labors in promoting the world's peace and his skillful

intervention to avert war in several serious crises are of themselves proofs of the beneficence of his influence. Far more than to any single acts, however, the strength of the influence which he wielded must be attributed to certain inherent qualities of character and intellect. Not only in ecclesiastical affairs

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but in the temporal affairs of the world the effect of his precept and example has been far-reaching. Nominally without temporal power, he has yet had an influence on his time more potent than that of most monarchs and statesmen contemporary with him.

"It is inevitable that the world should regard the passing of this strong and serene spirit with sorrow and regret."



## FROM JOLIET DAILY NEWS

"In no city of the land, in no community of the entire world, is the death of Pope Leo more sincerely mourned than in Joliet. To our city have come people from almost every land of Europe. We have here the Italians, the Austrians, the Slavs, the Polish people, the German, the French, the Swiss, the Irish, as well as the northern nations of Europe.

"His wise course in all critical matters pertaining to the Church has won for him the admiration of the entire world and given the Church over which he ruled a higher and broader standing with all the nations of the globe."

## FROM "NORTHWESTERN CHRISTIAN ADVOCATE"

The death of the Pope removed from the world one of the best and ablest pontiffs the Roman Catholic Church has had. He was one of its greatest

statesmen, though by no means its greatest politician. He was a most successful diplomat, but won his victories in the field of diplomacy by his gentleness of speech and tact rather than by shrewdness and craft. He was a man of evident piety, whose Christian character would have made him an attractive figure of any Church in any age.

#### FROM "THE INDEPENDENT"

"In the person of Leo XIII. the Catholic Church loses her venerated and trusted chief, and the world, one more of its great men."

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#### EXTRACT FROM "THE OUTLOOK"

"Pope Leo XIII. was elected to the Papacy in February, 1878. During the twenty-five years of his office he has proved himself a great statesman. He has recognized that humanistic and popular

movement which during the nineteenth century has revolutionized Europe, and which may be designated by the general term democracy, and he has so directed the life of the Roman Catholic Church as to furnish to this movement, full of peril as well as of promise to humanity, the restraining and regulative influence, not only of the spirit of religion, but also of the traditions and institutions of the most powerful of the Christian churches. His name as a leader of democracy, though rather as a restraining than an inspiring leader, deserves to take place with those of Cavour in Italy, Gambetta in France, and Gladstone in England."

#### EXTRACT FROM "THE WORLD'S WORK."

Speaking of the time Leo XIII. was made Pope, it says: "He was then sixty-eight years old — too late for a man<sup>^</sup>so bred and trained, to make a change in his views and opinions; but the world soon knew that the Church had a leader. He believed that he was engaged in a holy war; he blew the trumpet of defiance against the enemies of the Church, and

ranged the great hierarchy with united front. With great ardor he set himself to maintain and strengthen ecclesiastical discipline and to put new courage into his followers. He made the Church feel that he took a personal interest in the welfare of all its parts, and also that he meant to be obeyed. It was a fine sight to see this old man draw himself to his full height and smite the point of his spear full in the shield of his most dangerous foes."

## CHAPTER XXXVI

### PIUS X., THE NEW SOVEREIGN PONTIFF

ON TUESDAY morning, August 4, 1903, a message was sent from the conclave of Cardinals assembled at Rome, saying that a successor to the late Leo XIII. had been elected. Cardinal Joseph Sarto, Patriarch of Venice, was the honored one. It was soon announced that the new Pontiff had chosen the title of Pius X. A great

cry of joy and relief burst forth from every heart throughout Christendom.

The Cardinals met in conclave on Friday, July 31, nine days after the death of Leo XIII. They remained in session four days and balloted seven times.

When the final count showed that the necessary two-thirds of the total number of votes cast had been obtained, Cardinal Sarto was asked: "Do you accept the election?" He gave a reply in the affirmative. When asked what name he chose he replied: "Pius."

All the throne canopies were then lowered, with the exception of that of the successful candidate.

Then Prince Chigi, the master of the conclave, drew up the official act of the election and acceptance of the newly elected Pope, who retired into a small room near the altar, where he vested in the white robes of his office.

## TAKES WHITE CAP, GIVES RED ONE

The new Pope was attired all in white with the exception of red shoes, which was quite regular, but he did not stop to remove the red Cardinal's stockings for the white Papal ones. The secretary of the conclave, Mgr. Merry del Val, kneeling, offered

him the Papal white cap, amidst breathless silence. He did

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not follow the precedent created by Pope Leo, who declined to give his red cap to the master of ceremonies as a sign that he would soon be created a Cardinal, but with a slight smile Pius X. took the white cap, placed it calmly on his own head and dropped the red one lightly on the head of Mgr.

Merry del Val, amidst a murmur of approval. This is taken as a certain indication that the happy recipient is soon to be raised to the Cardinalate.

## NEW PONTIFF SHOWS EMOTION

As the new Pontiff stepped from behind the altar, he seemed to be the embodiment of his holy office. His face was pale and clearly softened by emotion. He paused a moment, as he came before the expectant Cardinals, then seated himself on the throne, to receive the "first obedience." Then the Te Deum was intoned.

## BESTOWS PAPAL BLESSING

At the close of this hymn of praise Pius X. rose, and in a voice at first tremulous but gradually becoming full and firm, administered the Papal blessing to all of the members of the Sacred College.

Cardinal Macchi, secretary of apostolic briefs, at

noon announced to the crowd assembled before St. Peter's that Cardinal Sarto, Patri- arch of Venice, had been elected Pope, and that he had taken the name Pius X.

At 12:10 o'clock Pope Pius X. appeared inside the balcony of the basilica and blessed the people, amid the acclamations of the enor- mous crowd assembled.

## BIRTHPLACE OF POPE PIUS X.

Joseph Sarto was born in Riese, a village situated a few miles from Treviso, the Diocesan See. As Carpineto, before the election of Joachim Pecci to the Pontificate, was unknown to the world, so also is this little village of Riese. It lies sequestered in the middle of a great fertile plain through which the river Sile flows into the Adriatic



Sea. The river has long- been navigable and furnished means of communication with the outer world. Pliny speaks of Treviso as the city of towers, and mentions among the villages that of Riese. Calo- gera published in the last century a dissertation on the ancient inscriptions found in Treviso, with observations on inscriptions discovered in 1730 in the village of Riese. The inhabitants in and around Riese are given to agricultural pursuits and the manufacturing of silk. This latter is the principal industry.

It is told, among the inhabitants, to this day, that when Posdocim, a disciple of St. Peter, visited Treviso, he preached the gospel to the inhabitants around that city, hence his memory is held in great bene- diction by all the people. History records that when Attila destroyed the city of Treviso, he laid waste the surrounding villages, among which was Riese.

## EARLY TRAINING AND EDUCATION

Pius X. was born on the 2d day of June, 1835. His family were among the most respected in Riese. The early days of the present Pontiff were spent in careful training. When ready to enter the career he had chosen — the priesthood — he was sent to the Salesian Institute in the vicinity of Padua. Here he was an earnest pupil, retiring in his attitude, but winning honors for his studiousness and achievements.

It was this trait which brought out the remark of one of the Cardinals who watched his career, "Sarto has never been young."

He became, after finishing his theological course and being admitted to holy orders, a parish priest. His parish lay in the poorer district of Pombolo in the outskirts of Venice, and his work, apart from the study which won for him his later successes, lay entirely in the ministration to the wants of his humble parishioners.

He lived a life of austerity always, but his kindness

to the poor and suffering gave him among them the title of beloved pastor.

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From parish priest he was made Bishop of Mantua and from Bishop he rose to the Cardinalate, the title being- conferred upon him with that of Patriarch of Venice by the Consistory of June 12, 1893.

## PERSONAL WORTH

In ecclesiastical circles he gained a great reputation as a preacher, convincing and swaying rather by absolute strength of temperament than by any oratorical powers.

He is known as an author and a patron of the arts. It was this latter characteristic that led indirectly to Pope Leo XIII. declar- ing to Perosi, the composer, that it was to Sarto he committed the affairs of the

church, saying: "Hold him very dear, Perosi, as in the future he will be able to do much for you — we firmly believe he will be our successor."

In the Vatican, when the talk centered upon the successor of Leo, Cardinal Sarto was mentioned, but in his quiet way he treated the matter very indifferently. In fact he declared when leaving Venice that he had purchased a return ticket.

He is kind hearted toward strangers, and in spite of his sixty- eight years is still a robust man.

Born at Riese, Italy, June 2, 1835.

Educated at Treviso Seminary and Padua University.

Consecrated a Priest in 1858.

First Work for Church as Coadjutor to Parish Priest at Tombolo.

Appointed Parish Priest at Salzano in 1867.

Elected Chancellor to the Bishopric of Treviso in 1875.

Made Judge of the Ecclesiastical Tribunal and Vicar General.

Appointed Bishop of Mantua in 1884.

Made a Cardinal and Appointed Patriarch of Venice in 1893.

Elected Pope August 4. 1903.

\* There are 535 pages in this volume. The sixty-four full-page halftone illustrations and colored plates should be added to folio (462), giving a total of 535 pages.

## APPENDIX

### A CALL TO THE CHRISTIAN LIFE

## BY HIS HOLINESS POPE LEO XIII.

IN THE decline of the year in which, by the singular gift and goodness of God, We have in health and security kept the fiftieth anniversary of Our priesthood, Our mind naturally reverts to the months just passed, and finds great happiness in the remembrance. And there is good cause. An event which concerned Ourselves personally, and which was in itself neither great nor remarkable as an exception, stimulated, nevertheless, in the minds of men an unparalleled enthusiasm, and was celebrated with so numerous and so brilliant signs of joy and congratulation as to leave nothing possible to desire. The which was to Us supremely grateful and delightful. And most of all have We appreciated this demonstration for its significance as regards the Faith, thus constantly and candidly confessed. The concord of acclamation, whereby every part of the earth has hailed Us, declared in clear and unmistakable tones, that from all regions hearts and minds are turned toward the Vicar of Jesus Christ; that, amid all the evils

wherewith We are oppressed, men raise faithful eyes to the Apostolic See as to a fount of salvation, perennial and undefiled; and that wheresoever the Catholic name is spoken, there, too, is with one mind revered and fervently beloved, as she must ever be, the Roman Church, Mother and Mistress of the Churches.

Therefore, during the months gone by, more than once have We lifted up Our eyes to Heaven, thanking Our God, Immortal and Most Good, for that He has benignly granted Us Ions: life and this com-

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fort in Our sorrows. Nor did We neglect to express on every opportunity, the gratitude of Our heart toward all to whom it was due. And now the close of the year, and of the Jubilee, bids Us renew Our memories of all that has been granted to Us; and it

is Our joy that the whole Church unites with Us in our repetition of Our thanksgiving to God. Our heart, therefore, prompts Us publicly to testify to you — as We do by these present letters — that as We draw no small consolation in Our labors and Our cares from the many proofs of obedience, of courtesy, and of love received from you, so the remembrance of them and the gratitude for them will have in Our memory a perdurable place.

But a graver and more sacred duty yet remains. In this impulse of all hearts, exulting in paying with exceptional fervor their homage of reverence and honor to the Roman Pontiff, We acknowledge the power of Him Who alone may draw from little things great principles, and Who so often thus deals with Us. It would seem indeed that Our All-providing God has intended, in a time of so much erring thought, to give new life to faith, and to open to Us an opportunity of recalling Christian mankind to the love of the better life. Therefore let Us stretch forth Our hand to the work, so that the results may answer the good beginning; let Us use



all our powers that the designs of God may be understood and fulfilled in the actual practice of daily life. Then indeed the homage offered to the Apostolic See will be complete and altogether perfect; having put on the beauty of the Christian virtues it will have value to guide men to salvation — the end which is alone desirable, alone eternal.

From the high place of Our Apostolic Ministry, whereto the goodness of God has appointed Us, We have oftentimes, as was our duty, undertaken the championship of truth; We have studied to set forth those principal and chief doctrines which seemed to Us the most timely and most needful for the general good; so that, the truth being made known, every man, watchful and well equipped, might

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fly from the deadly breath of error. And now, as a

most loving Father to his children, We will address all Christians, and with a familiar exhortation will urge all men to enter upon the Christian life. For, in order to deserve the name of a Christian, there is need- ful, besides the profession of the Faith, a practice of the Christian vir- tues, upon which depends not only the eternal salvation of the soul, but also true social peace and the tranquillity of the civil community. If inquiry is made into the course of life pursued in our day, none can refuse to see how much public and private manners have diverged from the way of the precepts of the Gospel. Too well suited to our times is that sentence of the Apostle St. John: "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." The greater number among mankind, forgetting the beginning whence they came and the end to which they are called, fix all their thought and all their care on the then and passing things of earth: violating Nature and confusing order, bind themselves by their own will the slaves of those things over which man, ruled by his reason, should

be master. And inevitably to the love of comforts and of pleasures is added cupidity for that which may procure them. Hence the unbridled avidity for money that blinds those it possesses, and runs on its way, inflamed and with flying rein, without pausing to distinguish justice from injustice, and too often insulting cruelly the misery of others. And thus many who overflow with gold profess in mere words their brotherhood with the crowd, which in their inmost hearts they condemn. In the same way the soul, grown proud, rebels against the yoke of any law, despises all authority, calls its egotism by the name of liberty, and "thinketh himself born free like a wild ass's colt." Then follow the incentives to vice, and the fatal invitations to sin. We mean licentious and impious dramatic representations, books and newspapers written for the purpose of whitewashing vice and weakening virtue, even the arts themselves, once invented for the consolation of life and the just

recreation of the mind, but forced to serve as stimulants to the passions of humanity. Nor can we look further forward into the future without trembling; for we perceive new germs of evil sown and accumulating within the breasts of the generation to come. See, for instance, the course of the public schools: there is no place in them for ecclesiastical authority; and precisely at the time when it is of the utmost urgency to form the still tender little soul, with infinite care, in the practice of Christian duties, then, in the majority of cases, religious instruction is obliged to hold its peace. Then the growing youth goes forth to meet the graver perils of a vitiated doctrine, so devised as rather to infatuate by sophisms than to educate by the true conception of truth. Thus, many instructors in science, having suppressed holy faith, love to philosophize with the sole guidance of their own reason; the fundamental support and the shining light of religion being gone, it too often happens that they lose their hold of truth and stray into

untruth. Such an untruth is the opinion that everything existing in the world is corporeal; that men and animals have a common origin and nature; nor are there wanting many who hold it as a doubtful question whether there exists, or not, one Artificer of the world and Governor of things — God; or who err foolishly, as did heretics of old, in their speculations as to His Nature. Hence, inevitably comes a corruption of the concept and form of virtue, of right, and of duty. And so, while such persons noisily and conspicuously proclaim the supremacy of reason, and magnify beyond all measure the acumen of human genius, they suffer, by their ignorance of most important truths, the penalty of their own pride. With this perversion of thought there penetrates, as we may phrase it, into the very veins and marrow of the bones the corruption of morals; and in such minds this evil is difficult to cure; since on the one hand false principles adulterate the sense of right, and on the other there is lacking the light of Christian faith, the beginning and origin of all righteousness.

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With our own eyes we may see daily with what evils human society is infected. The poison of false teaching has rapidly gained upon public and private life. Rationalism, Materialism, and Atheism have brought forth Socialism, Communism, Nihilism, various and fatal plagues, which were logically bound to result from such principles. And, in fact, if man permits himself to reject the Catholic religion, of which the Divine origin is, by so many proofs, clear and patent why should he not emancipate himself from other forms of religion which fail in these notes of credibility? If the soul is not in its nature distinct from the body, and, in consequence, if on the death of the body no hope remains of a blessed eternity, why should we subject it to toil and weariness, or put our talents under the thralldom of reason? The chief good of man will be placed in the enjoyment of the possessions and pleasures of this life. And since

there lives no man who does not by instinct, and by the impulse of nature, tend to his own happiness, each man will despoil his neighbor according to his power, and will achieve happiness at the expense of others. Nor does there exist upon earth an authority possessed of such hold upon man that it will then curb the impetus of passion. For, once the high and eternal law of God is set at naught, it must needs be that the strength of human law is broken and every authority is enfeebled. It cannot be but that civil society must thenceforth be confused, its several units being spurred by their own lusts to a perpetual war, some intent upon the acquisition of possessions, others upon the defence of their own. Such indubitably is the tendency of our age. And yet there is matter for consolation among these evils, matter for confidence and for a happy hope in the future. For God created all things.

But as this world cannot endure except by the will and providence of Him who created it, so also cannot men be healed except by the virtue of Him

who redeemed them for Himself. For if Jesus Christ by the price of His blood bought back once for all the human race, none the less the working of His great and beneficent action is peren-

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nial and enduring: neither is there salvation in any other. Therefore all those who labor to extinguish by their own law the growing flame of popular passion, labor indeed for righteousness, but should be persuaded that small or none will be the fruit of their efforts if they put aside the power of the Gospel and the co-operation of the Church. The healing of evil depends upon this — that with changed minds society and individuals shall return to Christ and to the right way of the Christian life.

Now, the substance of the Christian life is separation from the following of the corrupt morality of the world, and a virile opposition



thereto. This is preached to us by the sayings and the acts, the laws and institutions, the life and death of Jesus, the Author and Finisher of our Faith. Although the corruption of our own nature and of example may tend to draw us away from our true goal, we must yet run toward the end which awaits us, equipped with the courage and the weapons which were borne by Him Who, rejoicing, carried the Cross. May men come to understand this, and may they perceive especially that it accords extremely ill with the Christian profession to follow, as is now too often done, every kind of pleasure, to avoid that labor which is the companion of virtue, and to refuse ourselves nothing that sweetly and delicately soothes the senses. And they that are Christ's have crucified their flesh with the vices and concupiscences thereof. Whence it is to be inferred that those are not of Christ who do not exercise themselves in suffering and in despising soft and delicate living. Man, thanks to the infinite goodness of God, lives again in the hope of the immortal blessings which he had foregone by his fall; but he cannot attain

them except by treading in the traces of Christ, meditating on His example, and conforming heart and actions to His own. So that it is not a counsel, but a duty; and not intended only for those who undertake the most perfect life, but for all men to carry in their bodies the mortification of Jesus. How otherwise will that law of Nature herself remain

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unbroken which commands man to live virtuously? If, thanks to Holy Baptism, the sin contracted at our birth is cancelled, the guilty germs of the sin are not thereby rescinded. That part of man which is without reason — the sensitive appetite — although it cannot ruin him who by the grace of Christ combats it manfully, still opposes the dominion of reason, disturbs the peace and stability of the soul, and forces the will away from virtue with so tyrannical a violence that, without a

daily strife, we may neither fly from vice nor fulfill our duties. The Holy Council of Trent has defined that "concupiscence remains in the baptized, being left there for the purposes of welfare, but is not able to hurt him who, far from consenting thereto, strongly resists it by the grace of Christ; for he who duly fights will be crowned." In this struggle there is a degree of power to which nothing can attain but an excelling virtue, and such is the virtue of those who, in their warfare against what opposes their reason, have so conquered that they seem to lead on earth a life resembling that of Heaven; and if few reach that height of perfection, there yet are none who, even according to the precepts of antique philosophy, are not bound to keep a rein over their own passions, especially over those which the daily use of earthly things most powerfully stimulates; for foolish would the man be who should think that vigilance may be weakest where danger is greatest, or the medicine least where the disease is most grave. As to the labor and weariness endured in such a strife, it is well rewarded by many gains added to those which are

celestial and immortal; and the first of these is that the appetites of man being brought once more into order, a very great part of the primal dignity of nature is restored. And inasmuch as man was created under this law and in this order — that the soul should dominate the body, and that appetite should be governed by reason and counsel — it follows that to be no slave to tyrannous passions is the most sublime liberty, and the most to be desired.

Moreover, without this disposition of the soul there is no good to

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be hoped for man as a member of civil society. Will not he be devoted to the good of others who accustoms himself to weigh well all he has to do and to fly from love of self? No man who is not able to overcome himself and to despise all human

things for the love of virtue can ever be magnanimous, or beneficent, or selfless, or merciful.

We are bound to insistently declare that not without labor and pain is salvation, in the counsels of the Almighty, to be achieved by man. If God has granted to our race a deliverance from evil and a pardon for sin, He gave us these on the condition that His only- begotten Son would bear the penalty due to justice. And Jesus Christ, while He might in other ways have satisfied the Divine demand, elected to pay the price in suffering and sorrow, by blood and the sacrifice of life. And upon His disciples He laid this law, sealing it with His blood — that their life should be a perpetual war with the corruptions of their day. And what is it which made the Apostles invincible in teaching truth to the world? What is it which gave strength to innumerable Martyrs in their supreme testimony to the Christian faith, but the fearless following of that law? No other road have those trodden who chose the Christian virtue and salvation; and no

other way can be ours if we desire safety for ourselves and for mankind. In the midst of a general and shameless license, each is bound manfully to guard himself against the attractions of pleasure; in face of the ostentation of ease and wealth, the soul must be defended against the enchantment of luxury and riches; so that, despising things accounted precious here, but in their nature unsatisfying and of no continuance, it may not lose the infinite treasure of Heaven. Of late years it has come to be a most deplorable fact, that evil principles and example have done so much to emasculate the Christian life, that men are grown ashamed of their religious profession, giving in this a sign of deep-seated corruption, or of "strange pusillanimity and cowardice; in either case a horrible evil, an evil

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than which no greater can befall mankind. For what

is the refuge, what is the hope, what is the glory left to man, if he cease to find his honor in the Name of Jesus Christ, and if he evade the duty of expressing Christian principle by Christian practice? It is a common complaint that our age is not fruitful of manly men; but let Christian manners be revived in all their vigor, and the human heart will gather constancy and strength again.

But for so many and so great duties, human virtue alone cannot suffice; and as we ask of God our daily bread for the life of our body, so must we entreat from Him His own strength for our soul, so that we may be confirmed in the exercise of righteousness. The common doom and condition of our life — perpetual warfare — is forever united to the necessity of prayer. As says Augustine, so truly and so sweetly, the prayer of piety overpasses the limits of the world and calls down mercy from the height of Heaven. Against the disorderly impulses of our own passions, against the snares of the malignant ones who surround us with persuasions to sin, a Divine voice bids us claim

the help of God. Pray lest ye enter into temptation. And how much more urgent becomes this necessity, if we would effectually labor for the good of others. Christ Our Lord, the only Son of God, the fountain of all grace and of all goodness, while He gave us the command, showed us also the example. He spent the whole night in prayer, and as the hour of His sacrifice drew near He prayed yet the more earnestly. How much less should we have to fear from our own weakness and from the relaxation of our own will, if carelessness and distaste did not so often lead us to neglect this Divine commandment. For God is merciful, He desires the good of man, and He has expressly promised to give abundantly to those who abundantly entreat Him.

He does more: He bids us, nay, He prays us to entreat Him. "I say to you, ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And in order to



embolden us to ask with a familiar confidence, He softens the marks of His Divine Majesty, and shows us His face as that of a Father most tender, who has nothing nearer to his heart than His love for His children. "If ye, then, being evil, know how to give good gifts to your children, how much more will your Father Who is in Heaven give good things to them that ask Him?" If we will ponder these words we shall not wonder that St. John Chrysostom ascribes to human prayer a force comparable to the very power of God. As God by His Word created the universe so man by his prayers obtains the whole of his desire. A good prayer — what, is more irresistible? It has over God Himself we know not what influence, whereto He is pleased to yield and to defer. For when we pray we detach our hearts from mortal things, and the single thought of God to which we cling helps us to understand our own weakness; then we cast our- selves upon the heart and into the arms of our Father; we call upon the omnipotence of our

Maker. It is our joy to keep thus in the presence of the Author of all good, eager to have His eyes searching into the miseries of our souls, into our discouragement, the helplessness of our whole being, and our devotion. With a heart full of hope we entreat the aid and the succor of Him Who only can heal our sickness, Who only can console our sorrow.

In such a temper, and having a sense of its own abjection, a soul is wonderfully able to persuade God to mercy; for "He resisteth the proud, but to the humble He giveth grace." May it be consecrated then for all men — this practice of prayer. Let all, mind and heart and tongue, pray together; but let our life accord with our prayer, and let that life, by its obedience to heavenly law, be a perpetual aspiration to our God.

As with all other forms of righteousness, that of which we have spoken depends for its practice upon faith. For it is God Who instructs mankind as to the true treasure and most to be desired; and it is

by God Himself that we are taught His own infinite loving kind-

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ness, and the merits of Jesus our Redeemer. But there is nothing comparable to the pious habit of prayer for increasing our faith. And this virtue of faith, grown so weak in many hearts, extinguished in so many, is conspicuously and obviously the chief necessity of our age. To faith we must look not only for the reformation of private morals but also for the answer of those vociferous questions and conflicts of thought, to which is due the loss of public security and peace. If the fever of an uncontrolled liberty excites the multitude; if on all sides are audible the terrible threats of the proletariat; if the inhuman covetousness of the fortunate owns no limit and no law; if many other like evils afflict the world, it -may be held for certain (and elsewhere we have proved it to

demonstration) that nothing can bring healing more surely than can our Christian faith.

And this theme persuades Us now to turn Our thought and Our word toward you, O ye whom by His Divine power God has chosen for Himself, to work with Him in the ministry of His mysteries. If we seek for means of assuring the salvation of individuals and of society, doubtless we shall find in the priesthood those who have in either case the gravest influence. "Let all such remember, then, that if Christ has called them the light of the world, it is that as a torch lighting the universe, so should shine the soul of the priest" (St. John Chrysostom). It is no ordinary light, but the light of Divine doctrine that is required from the clergy; it is they who should fill the earth with wisdom, should destroy error, and should lead the multitude upon the difficult path of life. But Divine doctrine must have for its companion a perfect innocence of life, inasmuch as the reformation of men is achieved less by fair words than by good example. "Let your light so shine before men, that they may see your

good works." Divine sentence, importing that the priest must so excel in the completeness of righteousness that he may be a mirror to all who look upon him. As the Council of Trent has it: "There is nothing more effectual in forming others to piety and to the service of God

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than the life and example of those who, having consecrated themselves to the Divine ministry, are uplifted by their separation from the world to a loftier and a conspicuous place. Toward them the rest of mankind turn their eyes as to a glass, showing them the things that are worthy of imitation." If, then, all men are in need of a ceaseless vigilance, if they would not stumble into the snares of sin, and if they would not follow perishable things with an inordinate desire, how much should the clergy surpass others in the firmness of their religious character! It is not

enough that they should not be the slaves of passion; the sanctity of their state requires from them a habit of energy in self-command, and the concentration of intellect and will, and of all the faculties of man, upon the service of Christ. "You are ready to forsake all; forget not to forsake also yourselves among the things that are to be forsaken; or rather let this be the chief thing and the most needful — the forsaking of yourselves" (St. Bernard). Once for all set free from passion, their hearts will unclothe to that fervor of zeal and of generosity for the salvation of their neighbor, without which their own would not be secure. "The only profit they shall draw from their disciples, the only glory, the only joy, is the achievement of the righteousness of the people. This is the end they shall follow after by every means, even at the cost of the crushing of body and mind, in labor and sorrow, in hunger and thirst, in cold and nakedness" (St. Bernard). This perennial effort for others will ever be wonderfully confirmed and encouraged by the frequent meditation on the happiness of Heaven. And, dwelling upon this,

they will perceive more clearly the greatness, and the excellence, and the holiness of their office; they will understand all the haplessness of those who, though redeemed by Jesus Christ, yet are following the way that tends to eternal ruin; and in the thought of everlasting life they will find an increase of ardor in devoting themselves to love God, and to inspire that love in the souls of men. Here is the surest way to obtain the general salvation. But, in fol-

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lowing it, we must beware of being overcome by the greatness of the labor, or disheartened by the long duration of the evils which we are called to heal. God, in His perfect and immovable justice, holds rewards for good deeds and chastisements for sins. But people and nations, which cannot, as such, survive this mortal existence, receive here on earth the recompense of their actions; in spite of

which it is not rare to find a sinful State prosperous and successful — and this by a just providence of God; for inasmuch as no nation on earth is devoid of goodness, He recompenses such righteousness as there is in it; so, in the opinion of St. Augustine, did God deal with Rome. None the less is it a truth that the commonwealth flourishes and is blessed through the public respect for virtue, and especially for the first of virtues — justice. "Justice exalteth a nation, but sin maketh nations miserable." This is not the place for dwelling upon the exceptional cases of triumphant injustice, nor for inquiring whether there are States in which public affairs prosper to the heart's desire, but which hide within them the germs of evil.

As for ourself, our own consolation is in the word of the Apostle: "All things are yours, and ye are Christ's, and Christ is God's." The meaning whereof is, that by a secret disposition of Divine providence the course of mortal things is guided and governed in such wise among men that all is subject and ministers to the glory of God, and



serves to help those who truly and in their hearts follow Christ upon their way to the harbor of salvation. To such the Church is nurse and mother, guide and keeper. As by close and perdurable love she is joined to Christ her spouse, so does she take her part in His conflicts and has her share in His victories. We are not, therefore, and we cannot be, anxious for the cause of the Church. But we tremble for the salvation of those who proudly put the Church aside and follow many and various paths toward eternal loss. That which fills us with bitterness is the doom of those whom we are obliged to see turning away from God and lulling themselves, in the very height of

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public danger, into a peace of false security. "There is nothing comparable to the Church. . . . How many have gone out against her and are now no more! The Church reaches to Heaven. Such is

her greatness that she overcomes her foes, and rises from their snares secure. She fights and is never conquered. She goes forth to battle and is never overcome." And not only is she invincible; but she keeps that virtue which reforms nature and is the principle of salvation, and which she perpetually receives from God, whole and safe from all effects of the change of ages. And if this virtue did once regenerate the world grown old in vice and lost in superstition, will it not recall it from its wanderings out of the right way? Let suspicion and hatred hold their peace, let the present difficulties be removed, and let the Church be once more mistress of her rights and of her function in treasuring and spreading the blessings of redemption: and then will be seen the demonstration of the enlightening energy of the Gospel, of the strength and power of Christ the Redeemer.

In this year, now close upon its setting, it has been given to Us to see, as We said at the outset, signs not a few that faith was returning to life in the

hearts of men. May from this spark a great flame leap to life! May the roots of vice be destroyed, and the way be prepared for the renewal of good morals and good works. We, who are called to the command of the mystical barque of the Church in times so tempestuous, shall fix Our mind and heart upon the Divine Pilot, who sits unseen at the helm.

Thou beholdest, O Lord, how on every side the winds and waves uplift themselves. O Thou Who only hast the power, command the wind and waves! Give to Thy human family their true peace again, the peace which the world cannot give, the peace of order. May mankind, by Thy grace and upon Thy impulse, return to their duty, restoring within their heart piety toward God, justice and charity toward one another, and temperance for their own sake, and the full

dominion of reason over desire. Thy kingdom come. And may those who, far from Thee, are wearily seeking truth and righteousness, see at last how they must needs find them in subjection to Thee, and in the following of Thee. In Thy laws is justice and a sweetness most fatherly, and Thou Thyself givest us, of Thy own will and by Thy own grace, the strength to observe them. A battle is the life of man on earth; but "Thou beholdest the battle; Thou aidest man to overcome; when he fails Thou sustainest him; when he has the victory Thou crownest him" (St. Augustine).

With Our soul uplifted by this thought to a glad and certain hope, We give affectionately in the Lord to you, Venerable Brethren, to the clergy, and to all Catholic people, the Apostolic Benediction, as an earnest of the blessing of Heaven, and a sign of Our own love.

Given in Rome, by St. Peter's, on the Day of the Holy Nativity, 1888, the eleventh year of Our Pontificate.

LEO PP. XIII.

## THE HOLY ROSARY

BY HIS HOLINESS POPE LEO XIII.

A T EVERY occasion that occurs for re-awakening among Chris- ^ \*- tian people the love of the great Mother of God and for furthering her worship, we rejoice beyond expression, as for an event most excellent and most fruitful for good, and in like measure accordant with the strongest and sweetest affections of our own soul. First drawn in, we may say, with our own mother's milk, the holy devotion to Mary has increased within us, and has been confirmed continuously with the growth of years, even as it was ever given to us to know more fully how worthy of love and of honour is she whom God from the beginning loved and cherished so greatly as to raise her above all other creatures, and, having adorned her with signal graces, to

make her His Mother. And ever new, ever joyous stimulations to our devotion did we gain from the multitudinous and splendid proofs of generous loving kindness with which she has favoured us, and which we cannot remember without keen thankfulness; since among the many, the various, and the difficult conditions of our life, we have always had recourse to her, have always kept our eyes affectionately fastened upon her, and, pouring into her heart all our hopes and our misgivings, our bitterness and our sweetness, have made it our constant study to pray to her that she might vouchsafe to help us at all times, as a pitiful mother, and might gain for us the precious grace of returning her a perfectly filial love. Being then called, by the inscrutable decrees of Providence, to this See of the blessed Apostle Peter — which is indeed to be called to represent upon earth the very Person of Jesus Christ in His Church — we were greatly moved by the enormous weight of the burden, and by our profound

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distrust of ourself ; and with all the intenser love did we seek for aid in the maternal protection of the Most Blessed Virgin. And this our confidence — our soul is rejoiced to testify — as at every previous time, so in a special manner in the exercise of the supreme Apostolate, never failed to obtain its hope and its fulfillment, or at least the reward of sweetest consolation. Hence this same confidence of ours arises more securely and more ardently than ever, and promises itself blessings and graces from our Mediatrix — graces that will make for the happiness and health of the whole Christian family and for the greater glory of Holy Church. Thus it is meet and right, Venerable Brethren, that renewing by your means our wonted exhortations, we should appeal to all our children at once and together, that the coming October, sacred to our august Lady and Queen of the Holy Rosary, may by all men be celebrated with

redoubled fervour, in proportion as our needs grow daily greater and more insistent.

All too well known are the number and the character of the evil measures, taken by the wicked in our day, to weaken or to remove the faith of Christian hearts, and, with faith, their obedience to the Divine precepts wherefrom their faith takes life and action; inso- much that it may be said that the breath of ignorance, of error, and of corruption passes fatally, bringing barrenness and desolation, over the whole field of Christendom. And still more painful is the thought that this most deplorable audacity, far from meeting check and chastisement from those who have a sacred duty to fulfill, encounters rather indifference and neutrality, or even encouragement in its work of perversion. Most just, therefore, are our complaints in regard to the public schools, from which God is with deliberation banished when He is not in fact blasphemed; and with regard to the present increasing licence of publishing and clamouring anything and everything to the shame of



Christ and of His Church. Nor must we less deplore the cooling and weakening of love that have followed among so many in the practice of Christian duty — a decline which, if

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it is not open apostasy, is none the less a tendency toward apostasy among many whose lives are not ruled by faith. Considering this perversion and ruin of vital religious interests, no man who weighs well the matter will wonder to see the nations groaning under the chastising hand of God, and trembling for fear of sorer calamities to come.

To reconcile, then, the offended majesty of God, and to bring some healing to these lamentable evils, there is nothing more effectual or more fruitful than fervent and persevering prayer conjoined with practice of the Christian virtues; and for both ends we hold most fitting the Rosary

of Mary. Its value is attested by its well-known origin, which is so fair a page in history, and has by ourself been so often noted. Precisely when the sect of the Albigenses, pre-tending zeal for faith and morals, were bringing both to ruin, and were molesting the Faithful in many nations, the Church armed herself, to meet their brutal warfare, with no weapon but the Holy Rosary, the institution and the preaching whereof were suggested to the Patriarch, St. Dominic, by the Blessed Virgin herself. By means of this did the Church gain her glorious victory, and as in that tempest so in all storms that followed, she safeguarded with splendid success the welfare of the world. In the present course of things, also — a course that all good men deplore as grievous to religion and injurious to society — it is most meet and right that we should all with one mind and one heart entreat the Holy Mother of God, through the prayers of the Rosary, that she would grant to us all to enjoy its proper fruits. Indeed, to turn to Mary is to turn to the Mother of Mercy, who is so disposed toward us that at every need of ours — especially at every

need of the soul — she hastens, she prevents our prayers, she imparts to us the treasures of that grace wherewith from the beginning God had filled her so that she might become His worthy Mother. And this most special prerogative, among many lofty pre-rogatives, places the Most Holy Virgin so much above Angels and men,

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and so near to Jesus Christ. "It is a great thing," says St. Thomas, "that any Saint should possess so much grace as to suffice for the salvation of many; but did he possess so much as to suffice for the salvation of all men, that were the greatest glory; and so it was with Christ and with the Blessed Virgin." When, therefore, we greet Mary with the praise of the Angel, and, by repeating that same word of praise, weave for her our crowns of devotion, words may not express how welcome to her is our homage. Moreover, in that greeting we

record her sublime exaltation and the beginning of our salvation in the Incarnation of the Word, and we bear witness how divinely and how indissolubly she is united with the joys and the sorrows, with the humiliations and the triumphs of her Son Jesus, and with His government and His sanctification of our souls. It pleased His immense goodness to make Himself like unto us, to call Himself and offer Himself as a son of man, and thus, our brother, so that more brightly might shine His mercy. "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest before God, that He might be a propitiation for the sins of the people." Nor otherwise did Mary, elected to be the Mother of the Lord, Who is our Brother, obtain, above all other mothers, the mission of imparting and awarding His mercy. Hence it follows that as we are debtors to Christ in that He in a certain measure communicated to us His right to name and to have God as His Father, in like manner are we His debtors in that He most lovingly shared with us His right to name and to

have Mary as His Mother. And since by nature the name of mother is most sweet to us, and we have in the mother the type of tenderness and of loving solicitude, no tongue may express — albeit devout souls have proved— what a fire of gracious and active charity burns in the heart of her who, not by nature but by grace is our mother. Far better than does any other mother, she knows and measures the things belonging to us; and is aware of all that befalls our life, of all the

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public and the private perils of our state; weighs the burdens, the evils, the pains; watches the hard and continuous warfare that we wage with the bitter enemies of our souls. Amid all these difficult ways of life she is able and generously willing to bring help, comfort, every kind of succour to her beloved sons. Let us, then, go before Mary with alacrity and confidence, praying to her by the

bonds of maternity that unite her to Jesus and to us; in lowliness and devotion let us invoke succour from her according to the manner of prayer which she herself has taught us and which is to her so acceptable; and then, with a heart secure and content, let us abandon ourselves within the arms of this good Mother.

To the worth which the Rosary gains from the prayer whereof it is composed is added another and most noble value, which consists in the fact that it contains an easy manner of mastering the principal truths of our holy faith. It is by faith that man directly and surely approaches God and learns to recognize with heart and mind the unity and the majesty of His nature, His universal dominion, His supreme power, wisdom, and providence. "For he that cometh to God must believe that He is, and is a rewarder to them that seek Him." But since the Divine Word took flesh in order to make Himself visibly the Way, the Truth, and the Life, our faith must embrace all the high mysteries of the most august Trinity of Divine Persons, and of the Only-

begotten Son of God made man. "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." An incalculable benefit of God is this our faith whereby not only are we lifted up above human things, so as to be contemplators and participators of the Divine Nature, but we possess merit available for everlasting life: and whereby is fed and strengthened our hope of coming one day to behold unveiled and in full fruition the essence of that Divine goodness which now we perceive and love with difficulty in the pallid semblances of created things. The cares, however, and the distractions of life are such and

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so many that the Christian, if not constantly aided by instructions, easily forgets the great truths which it most concerns him to know, and such ignorance weakens when it does not destroy faith. Holy

Church in her maternal vigilance neglects no cares and no labours in preserving her children from ignorance so fatal; and not the least of the means she uses is that of the Rosary of Mary. There, to the most beautiful and most fruitful prayers, repeated in order, are added the enunciation and consideration of the principal mysteries of our religion: first those that commemorate the Word made man for us, and Mary, virgin intact and mother, with holy delight ministering to Him the tender maternal office; next those sorrowful mysteries of Jesus — agonies, torments, death, the infinite price of our Redemption; and then His mysteries of glory, the triumph over death, the ascension into Heaven, the mission of the Holy Spirit, the wonderful glorification of Mary, and finally the joy eternal of all the Saints with the Mother and the Son. And this gathering of mysteries ineffable is recalled daily to the memory of the Faithful and, as it were, unfolded before their eyes; so that in a right recitation of the Rosary the soul receives a sweet and sensible unction, even as though it heard the very voice of the



celestial Mother, lovingly raised to teach Divine truths and to show the way of salvation. It is not then too much to say that there is no fear that ignorance or error should cast out faith from the midst of those places, those families, and those people wherein the practice of the Rosary is maintained in its original honour.

Nor is there less honour or value to be attributed to a further advantage intended by the care of the Church for her children through the Rosary — that is, that they should be pledged to greater vigilance in conforming their lives to the rules of the holy Gospel. Indeed, if it is true, as all believe on the strength of the Divine Word, that "Faith without works is dead," seeing that faith takes her vitality from charity, and charity is fruitful in good works, faith will

avail nothing for the giving of eternal life to the Christian who has not acted as a Christian. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" It is rather to be held that in the judgment of God such Christians are far more guilty than those unfortunates who are altogether ignorant of faith; since these last, precisely because they lack the light of the Gospel, are not, like the former, in a state of contradiction between belief and action, and because their ignorance renders them in a certain degree excusable or less faulty. In order, therefore, that a fair harvest of fruit may fulfill the faith which we profess, let the mysteries that are contemplated by our spirit kindle our heart to action. And how resplendent with examples of every loveliest virtue is the work of Redemption accomplished by Jesus Christ our Lord! God, by an excess of charity toward us, stoops from His omnipotent greatness to the low condition of men, abides among men as one of them, speaks to them as a friend, persuades with all solicitude the individual and the multitude

alike into the order of righteousness, the rays of Divine authority piercing through the excellence of His human mastership. He does good to all, He raises the sick from the pains of the body, He heals the sufferings of the soul, compassionate ever as a Father. He calls with singular loving kindness the oppressed and the afflicted to Himself, saying, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." And when He has taken us to His heart and we are there at rest, He inspires us with that mystic fire which He brought upon earth, He infuses into us the meekness and humility of His own heart, so that our souls, too, may taste of that heavenly peace which He alone can and will give to them. "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Finally, if by so bright illuminations of celestial wisdom, if by so many benefits granted to man, He yet cannot win their love, but rather receives from them hatred, injustice, cruelty, He will pour out His blood, He

will die upon a Cross, He will with His whole heart accept death to give them back their life. Recalling memories so exceedingly tender as these, a Christian cannot but feel greatly moved with gratitude toward His most loving Redeemer. The vigour of his faith, if his faith be what it should be, will be greatly increased, will lighten his intellect and reach his heart, and will be his strongest incentive to walk in the traces of Christ, declaring in words well worthy of a St. Paul, "Who shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?" "And I live, now not I; but Christ liveth in i) me.

In order that the weakness of our mortal nature may not be overwhelmed by the most high example of God made man, there are offered to our contemplation, in union with the mysteries of the

Son, the mysteries of His most Holy Mother. Born, albeit, of the Royal race of David, she possesses no vestiges of the splendour or of the riches of her ancestors; she dwells obscurely in the humble town and in the yet humbler house, content with poverty and solitude, whence the better her soul may lift itself to God, her highest love and happiness. But the Lord is with her and fills her and blesses her with His grace. To her does His celestial message declare that of her, through the operation of the Holy Ghost, shall be born in human flesh the hoped-for Saviour of the nations. At the thought of such an exaltation, the more she marvels at the power and mercy of God, the more deeply withdrawn into her own heart, doth she humble her- self. Even as she becomes the Mother of God does she declare and devote herself as His most lowly handmaid. And according to her pious promise she undertakes with alacrity and generosity that perpetual community of life with her Divine Son which she is henceforth to live in the day of anguish as in the day of joy. And thus shall she reach to such a height of glory as no man

and no Angel shall ever touch; for none shall compare with her in virtues and merits; she

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shall be Queen of Heaven and earth, of Angels and men, and the unconquered Queen of Martyrs. And therefore shall she sit eternally in the heavenly Jerusalem at the side of the Son, inasmuch as, constant always, and especially in the hour of Calvary, she has tasted with Him the bitter cup of a lingering passion.

Behold then how in Mary the Divine mercy and Providence have revealed to us a model of all virtue—a model framed expressly for us; so that in looking upon her and upon her actions we might not be bewildered by the lightnings of the Divine Majesty, but, taking courage from our community of nature, might go forward more hopefully in the work of imitation. If we will take heart and

comfort from her, and apply ourselves eagerly to the study of her example, we shall assuredly succeed in reproducing at least the principal lineaments of so great virtue and perfection; and copying more closely than all else that full and wonderful resignation of hers to the Divine will, we shall be well able to follow her upon the way to Heaven.

For toward Heaven is our pilgrimage directed; and however hard and thorny be the road, let us go on in confidence and courage, and let us not cease, amid tribulation and weariness, to stretch forth our hands to Mary, crying to her in the words of Holy Church: "To thee we sigh, mourning and weeping in this valley of tears. Turn on us those merciful eyes of thine. . . . Give us to lead a pure life, open to us a secure way; so that in the life of Jesus we may rejoice for ever." And Mary, who, albeit she has never proved them, knows yet all the weaknesses of our corrupt nature, and who is the kindest and the most solicitous of all mothers, will come eagerly and lovingly to our succour, restoring

us and delivering us by her virtue. If we shall keep with constancy to the way that was consecrated by the Divine Blood of Jesus and by the tears of Mary, it will bring us without fail and without great pain to a participation in their blessedness. Since, then, the Rosary contains so closely and so fruitfully united an excellent method prayer, a fit means for the preservation of the

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Faith, and a fair sequence of examples of all virtue and goodness, it is meet and right that all true Christians should have it often in their hands, upon their lips, and in their hearts. And in a particular manner do we commend it to that pious Association, recently approved by Ourselves, which bears the title of the Holy Family. For since this Society has reference to the hidden life of Jesus Christ our Lord in Nazareth, with the intention of forming Christian families upon the model of that



family divinely constituted, its special connection with the Rosary becomes immediately apparent; most in the Joyful Mysteries, which close when Jesus, having manifested His wisdom in the Temple, went with Mary and Joseph to Nazareth and was subject to them, deferring, as it were, the other mysteries until He should have completed His work as Master and Redeemer of the human family. Hence the members of that pious Association may learn what should be their diligence in fostering and in propagating the devotion of the Rosary. On Our side We confirm all the spiritual favours conferred in past years, with the prescribed conditions, for the fulfillment of the pious practices of the month of October. And we have confidence in your authority and in your zeal, Venerable Brethren, that this year, as ever, the Catholics of the whole world will vie in a holy emulation in honouring through the Rosary that Blessed Virgin who is invoked as Help of Christians.

And now we desire that this our appeal should

close as it began, with a declaration of the gratitude which we ourself profess toward the great Mother of God, and of the living faith which we place in her. We have much at heart the wish that Christians should kneel before her altars and lift their prayers to her: prayers for Holy Church attacked by so great hatred and hostility; prayers for us, so much wearied with years and labours, so much hampered and beset, deprived of any place of human strength, yet standing Ruler of the Church. In Mary, sweet and mighty Mother, rests our hope, and more and more does she strengthen us and favour us. To her inter-

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cession we attribute the many and signal benefits we have had from God; and we acknowledge among these, with an impulse of peculiar gratitude, the prospect we have of entering upon the Jubilee year of our episcopal consecration. Great is this

event in our eyes; it carries our memory back over a long space of ministry, and particularly over that time which we have spent in a daily solicitude for the universal flock of Christ. In that space of a human life we have not lacked occasions of joys, mingled, indeed, with more and bitter occasions of sorrow that yet bear happy fruits of glory in Christ. And we, adoring in all things, with an equal mind, the designs of God and blessing His loving hand, have had care to turn all — joys, sorrows, and glories — to the good and to the honour of His Church. And if the remainder of our life shall be not unlike that part of it which is spent; if new joys arise, if new sorrows are preparing, if perchance some splendour of glory is to be added to us, none the less with eyes and heart looking to God only for the Divine rewards, shall we repeat with joy those words of David: "Not unto us, O Lord, not unto us, but to Thy Name give glory." To speak truth, we shall welcome from our children, whose goodwill and piety are known to us, less praises and congratulations than the solemn offering-up of thanksgivings and prayers to the Divine

Goodness for us. Nor can anything rejoice us more than that our sons should by their prayers obtain for us that our whole remaining life and strength, authority and fortune, may serve the welfare of the Church, and principally may be the means of bringing back to her those enemies and those wanderers whom we have long and lovingly bidden to return. Moreover, all our most beloved children may at our approaching Jubilee festival — if God shall please to grant us that day — gather the abundant fruits of righteousness, of peace, of prosperity, of sanctification, of every good. With the heart of a father do we ask this for them of God, adding these Divine exhortations: "Hear me, and bud forth as the rose planted by the brooks of waters. Give ye a sweet odour as

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frankincense. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and

praise with canticles, and bless the Lord in His works. Magnify His Name, and give glory to Him with the voice of your lips, and with the canticles of your mouths, and with harps. . . . With the whole heart and mouth praise ye Him and bless the Name of the Lord."

May God, by the mediation of the Queen of the Most Holy Rosary, favour all these desires and all these counsels; and if the impious, who blaspheme what they understand not, venture to mock us, may He mercifully forgive them.

And you, Venerable Brethren, receive as a sign of Divine favour and as a mark of our particular affection, the Apostolic Benediction which we confer upon you, your clergy, and your people, in the Lord.

Given at Rome, by St. Peter's, on the 8th of September of the year 1892, the fifteenth of our Pontificate.

LEO PP. XIII.

## HUMAN LIBERTY

BY HIS HOLINESS POPE LEO XIII.

LIBERTY, the highest gift of nature, which belongs only to intellectual or rational beings, confers on man this dignity, that he is "in the hand of his counsel" and has power over his actions. But the manner in which this dignity is borne is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive after his last end. Yet he is free also to turn aside to all other things, to follow after false dreams of happiness, to disturb established order, and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having restored and exalted the

original dignity of nature, vouchsafed special assistance to the will of man; and by the gifts of His grace, and the promise of heavenly bliss He raised it to a nobler state. In like manner this great gift of nature has ever been, and always will be, constantly cherished by the Catholic Church; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of liberty, or they extend it at their pleasure to many things in which man cannot rightly be regarded as free.

We have on other occasions, and especially in Our Encyclical Letter *Immortelle Dei*, in treating of the so-called modern liberties, distinguished between their good and evil elements: and We have shown that whatsoever is good therein is as ancient as truth itself,

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and that the Church has always most willingly approved and practised it; but whatsoever has been added is of a vitiated kind, the fruit of the disorders of the age and of an insatiate longing after novelties. Seeing, however, that many cling so obstinately to their own opinion in this matter as to imagine these modern liberties, vitiated as they are, to be the greatest glory of our age, and the very basis of civil life, without which no perfect government could be conceived, We therefore feel it now Our duty, for the sake of the common good, to treat separately of this subject.

It is with moral liberty, whether in individuals or in communities, that We proceed to deal. But, first of all, it will be well to speak briefly of natural liberty; for, though the two kinds are distinct and separate, the natural is the fountain-head of liberty of whatsoever kind. The unanimous consent and



judgment of men, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by this that man is rightly regarded as responsible for his actions. For, while other animate creatures follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in all the acts of his life. Reason sees the contingency of all the good things which are upon earth; and thus, seeing that none of them are of necessity for us, it leaves the will free to choose what it pleases. But man can judge of this contingency, only because he has a soul that is simple, spiritual, and intellectual; a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; but which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its own — so that, knowing of the unchangeable and necessary reasons of what is true and good, it can judge of the contingency of anything in particular. When, therefore, it is established that man's soul is immortal and

rational, the foundation of natural liberty is at once most firmly laid.

As the Catholic Church declares in the strongest terms the sim-

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plicity, spirituality, and immortality of the soul, so with unequalled constancy she asserts also its freedom. These truths she has always taught, and has sustained them as a dogma of faith; and whensoever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the energy with which she met the fury of the Manichseans and the like; and the earnestness with which in later years she defended human liberty in the Council of Trent, and against the followers of Jansenius, is a well-known fact. Never, and in no place, has she made truce with fatalism.

Liberty, then, as We have said, belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he only is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good, as such, is the proper object of our desire, it follows that freedom of choice is a property of the will, or rather is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and the more so, because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. The end, or object, both of the rational will and of its liberty, is the good which is in conformity with reason. Since, however, both these

faculties are imperfect, it is possible, as is often seen, that the reason should propose to the will a good that is not true, but apparent, and that the will should choose accordingly. Just as the possibility of error, and actual error, are defects of the mind and attest its imperfection; the pursuit of an apparent good, though a proof of our free-

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dom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its dependence on the reason, no sooner desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. Thus it is that the infinitely perfect God, although, because of the supremacy of His intellect and of His essential goodness, He is supremely free, nevertheless cannot choose evil; neither can the Angels and Saints, who enjoy the Beatific Vision. St. Augustine and others urged most

admirably against the Pelagians, that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, Jesus Christ, and the Angels and Saints, who have not this power, would have no liberty at all, or would have less liberty than man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor, in his demonstration that the possibility of sinning is not freedom but slavery. It will suffice to quote his subtle commentary on the words of Our Lord: "Whosoever committeth sin, is the slave of sin" (St. John viii. 34). "Everything," he says, "is that which belongs to it naturally. When, therefore, it acts through a power outside itself it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in opposition to reason, and is moved by another, and so is bound by another's chain. Therefore: 'Whosoever committeth sin is the slave of sin.' " Even the heathen philosophers

clearly recognized this truth, especially those who held that the wise man alone is free; and by the term "wise man" they meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.

Such then being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this the freedom of our will

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would be our ruin. First of all there must be law; that is, a fixed rule of teaching what is to be done and what is to be left undone. This rule cannot affect the lower animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do

that, as he pleases, because his judgment precedes his choice. And his judgment not only decides on good or evil in the abstract; but also on what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided, so that he may attain his last end to which all his actions must be directed as means. This ordination of reason is called law. In man's free will, moreover, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that, to become free, we must become irrational; whereas the truth is that we must submit to law, precisely because we are naturally free. Law is the guide of man's actions; it turns him toward good by its rewards, and deters him from evil by its punishments. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do

good and forbidding evil. Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and the interpreters of some higher power on which our reason and liberty necessarily depend; For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation; the power, that is, of imposing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastisement. But all this, clearly cannot be found in man, if, as his own supreme legislator, he is to determine his own actions. It follows,

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therefore, that the law of nature is identical with the eternal law, implanted in rational creatures, and inclining them to their right action and end; and it is identical also with the eternal reason of God,



the Creator and Ruler of the world. To this rule of action and restraint of evil God has vouchsafed to give special aids for strengthening and ordering the human will. The first and most excellent of these is His Divine grace, whereby the mind is enlightened and the will wholesomely invigorated and set in constant pursuit of moral good, so that the use of liberty becomes at once less difficult and less dangerous. Not that the Divine assistance hinders in any way the freedom of our will; for grace is intrinsic in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by Whom all things are ordered in conformity with their nature. As the Angelic Doctor points out, it is because Divine grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the character, efficiency and operations of each.

What has been said of the liberty of individuals is no less applicable to them when considered as constituting civil society. For what reason and the

natural law do for individuals, that, human law, promulgated for their good, does for society. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and the one they command men to follow, but the other to avoid, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society; because, just as civil society did not create human nature, so neither can it be said to be the author of the good which befits human nature, or of the evil which is contrary to it; rather they come before all human society, and are the outcome of the natural, and consequently of the eternal law. The precepts, therefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law

of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is mainly this: to make the community obedient, by the adoption of a common discipline, and by putting restraint upon refractory viciously inclined men, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State. But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide cases of which the law of nature treats only in a general way. For instance, though nature commands all to contribute to the public peace and prosperity, the manner, and circumstances, and conditions under which such service is to be rendered are determined by the wisdom of men. It is in the constitution of these particular rules of life, suggested by reason and prudence, and put forth by competent authority, that human law, properly so called, consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from it; and, in so far as it is in conformity

with the dictates of nature, leading to what is good, and deterring from evil. From this it appears that the eternal law of God is alone the standard and rule of human liberty, and that, not only of individuals, but also of the community and civil society which they constitute. Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and the overthrow of the State; but rather in this, that through the directions of the civil law he may more easily conform to the pre- scriptions of the eternal law. Likewise, the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would moreover be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning any- thing which is not contained in that law, as in the principle of all law.

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Thus, St. Augustine most wisely says: "I think that you can see, at the same time, that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law." If, then, by any power, there be sanctioned anything out of conformity with the principles of right reason, and which is consequently hurtful to the commonwealth, such an enactment can have no authority, as not being even a law of justice, but likely to lead men away from that good which is the only end of civil society.

Therefore, the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most

equitable authority of God over men diminishing or destroying their liberty, it protects it and perfects it; for the prosecution and attainment of their respective ends are the real perfection of all creatures; and the supreme end to which human liberty can aspire is God.

These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author, has ever propagated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus, the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The enumeration of its merits in this respect does not belong to our purpose. It is

sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficial efforts of the

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Church. The impartiality of law and the true brotherhood of man were first asserted by Jesus Christ; and His Apostles re-echoed His voice, when they declared that there was neither Jew nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous in this respect, is the influence of the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred on civilized nations in every age, either by resisting the tyranny of the wicked, or by pro-

protecting the innocent and helpless from injury; or, finally, by using her influence in the support of any form of government which commended itself to the citizens at home because of its justice, or was feared by enemies without, because of its power.

Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a community are effectually protected from the wrongdoing of evil men. Lawful power is from God, "and whosoever resisteth authority resisteth the ordinance of God." Wherefore, obedience is greatly ennobled, when subjected to an authority which is most just and supreme. But where the power to command is wanting, or where a law is enacted contrary to reason, or to the eternal law or the ordinance of God, obedience is unlawful, lest, while obeying man, we fail in obedience to God. Thus, by an effectual barrier being opposed to tyranny, the authority in the State will not have all its own way; but the interests and rights of all will be safeguarded — the rights of individuals, of domestic society, and of all the



members of the commonwealth; so that all may be free to live according to law and right reason, in which, as We have shown, true liberty really consists.

If, when men discuss the question of liberty, they only grasp its true meaning, such as We have now drawn it out, they would never

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venture to affix such a calumny on the Church as to assert that she is the foe to individual and public liberty. But there are many who follow in the footsteps of Lucifer and adopt as their own his rebellious cry, "I will not serve"; and

consequently substitute for true liberty what is sheer license. Such, for instance, are the men, belonging to that widely spread and powerful organization, who, usurping the name of liberty, style themselves Liberals.

What Rationalists aim at in philosophy, that the supporters of Liberalism are attempting in the domain of morality and politics. The chief doctrine of Rationalism is the supremacy of the human reason, which, refusing due submission to the Divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of Liberalism deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee. For, once granted that man is firmly

persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in the free will of individuals; that the power of the State is from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the majority, and that the majority is the source of all law and authority. But, from what has been said, it is clear that all this is in contradiction to reason. To dissolve the bond of union between man and civil society, on the one hand, and God and the Creator, and consequently the supreme Legislator, on the other, is plainly repugnant to the nature, not only of man, but of

all created things; for, of necessity, all effects must in some way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere which the rational order has assigned to it; namely, that the inferior should be subject and obedient to the superior. But, besides this, a doctrine of this character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor become a matter of private opinion; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain the unruly propensities of man, a way is then opened to universal corruption. To turn to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining right and wrong is at the mercy of a majority — which is simply a downward path to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as

a public institution, ceases to exist and with it everything that belongs to religion. Likewise, with ambitious designs on sovereignty, tumult and sedition will be common among the people; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which is an inefficient restraint upon their covetousness. Of this we have almost daily evidence in the conflict with Socialists and other seditious societies, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether such doctrines promote that true liberty which alone is worthy of man, or rather pervert and destroy it.

There are, indeed, some adherents of Liberalism who do not subscribe to these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed, many, compelled by the force of truth, do not hesitate to admit that

such a liberty is vicious and simple license, when it is intemperate in its claims to the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subject to the natural law and to the Divine eternal law. And here they think they may stop, and hold that no man is bound by any law of God, except such as can be known by natural reason. In this they are plainly inconsistent; for if, as they must admit, and as no one can rightly deny, the will of the Divine Legislator is to be obeyed, because every man is under the power of God, and tends toward Him as his end, it follows that no one can assign limits to His legislative authority without failing in the obedience which is due. Indeed, if the human mind be so presumptuous as to define what are God's rights and its own duties, its reverence for the Divine law will be apparent rather than real, and its own judgment will prevail over the authority and providence of God. Man must, therefore, take his rule of life from the eternal law;

and from every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us in a manner so sure as to leave no room for doubt. And the more so, because laws of this kind have the same origin and author as the eternal law, and are absolutely in accordance with right reason, and perfect the natural law; and they constitute the government of God, Who graciously guides and directs both the intellect and the will of man lest they fall into error. Let, then, a holy and inviolable union prevail where disunion is neither seemly nor possible; and in all things, according to the dictates of right reason, let God be dutifully and obediently served.

There are others, somewhat more moderate, though not more consistent, who affirm that the morality of individuals is to be guided by the Divine law, but not the morality of the State, so in public affairs the commands of God may be passed over, and may be disregarded in the framing of laws. Hence follows that fatal theory of the separation of Church and State. But the absurdity of such a

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position is manifest. Nature herself proclaims the necessity of providing in the State the means and opportunities whereby the community may be enabled to live, as it should, according to the laws of God; for He is the source of all goodness and justice, and it is absolutely repugnant to maintain that such laws can be totally disregarded, or rendered abortive by contrary enactments. Besides, those who are in authority owe it to the commonwealth not only to provide for the external well-being and administration of the State, but still more to consult for the welfare of men's souls by the wisdom of their legislation. But for the



increase of such benefits, nothing more suitable can be conceived than the laws which have God for their author; and, therefore, they who in their government take no account of these laws abuse political power by causing it to deviate from its proper end and from what nature prescribes. And, what is of more importance, and what We have more than once pointed out, although the civil authority has not the same approximate end as the spiritual, nor proceeds on the same lines, nevertheless in the exercise of their separate powers they must occasionally meet. For their subjects are the same; and not unfrequently they deal with the same objects, though in different ways. Whenever this occurs, since a state of conflict is absurd and manifestly repugnant to the most wise ordinance of God, there must necessarily exist some order or mode of procedure to remove the occasions of difference and "contention, and to secure harmony in all things. This harmony has been not inaptly compared to that which exists between the body and the soul, for the well-being of both; the separation of which brings

harm chiefly to the body, since it extinguishes its very life.

To make this more evident, the growth of liberty ascribed to our age must be considered in its various details. And, first, let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, the liberty of worship, as it is called, which rests on this principle, that every man is free to profess as he chooses any

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religion or none. But, assuredly, of all the duties which man has to fulfill, that, without doubt, is the chief and the holiest whereby he is bid to worship God with devotion and piety; which follows of necessity from the truth, that we are ever in the power of God, and are ever guided by His will and providence, and, having come forth from Him, must return to Him. Add to this, that no true virtue

can exist without religion; for moral virtue is concerned with those things which lead to God, as man's supreme and ultimate good; and therefore religion, which (as St. Thomas says) "performs those actions which are directly and immediately ordered to the Divine honor," rules and governs all virtues. And if it be asked which of the many conflicting religions it is necessary to embrace, reason and the natural law unhesitatingly answer that one which God commands and which men can without difficulty recognize for themselves by certain exterior signs whereby Divine Providence has ordered that it should be distinguished, because, in a matter of such moment, the most terrible loss would be the consequence of any error. Wherefore, with a freedom such as we have described, to man is given the power to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as we have said, is not liberty, but the degradation of liberty, and the abject subjection of the soul to sin.

This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people, even if they profess the Catholic faith. But, to justify this, it must needs be true that the State has no duties toward God, or that such duties, if they exist, may be abandoned with impunity; both of which assertions are manifestly false. For, it cannot be doubted that, by the will of God, men are united in civil society; whether its

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elements be considered; or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has

placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice therefore forbids, and reason forbids, the State to be godless; or to adopt a line of action which would end in godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that one must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide, as they should do, with prudence and usefulness, for the good of the community. For the public power exists for the welfare of those whom it governs; and although its proximate end is to lead men to the

prosperity which is found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists, and which never can be attained except through religion.

But this We have explained more fully elsewhere. We now only wish to observe that liberty of such a kind is greatly hurtful to the true liberty both of rulers and of their subjects. Religion, moreover, is of wonderful advantage. For, deriving the first origin of power directly from God Himself, with grave authority it commands rulers to be mindful of their duty, to govern without injustice or severity, and to rule their people kindly and with an almost paternal charity; it admonishes subjects to be obedient to lawful authority, as to the

ministers of God; and it binds them to their rulers, not merely by obedience, but by reverence and affection, forbidding all seditions and attempts that would disturb public order and tranquillity, and cause greater restrictions to be put upon the liberty of the people. We need not mention how greatly religion conduces to pure morals, and pure morals conduce to liberty; for reason shows, and history confirms the fact, that the better the morality of States, the greater liberty and wealth and power do they enjoy.

We must now consider a little the liberty of speech, and the liberty of the Press. It is hardly necessary to say that there can be no such right as this, if it is not used in moderation, and if it passes beyond the bounds and end of all true liberty. For right is a moral power which, as We have said, and must again repeat, it is absurd to suppose that nature has given differently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State whatsoever things are true and honorable, so that

as many as possible may possess them; but false doctrines, than which no mental plague is greater, and vices which corrupt the heart, should be diligently repressed by public authority lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of the ignorant multitude, are not less rightly restrained by the authority of the law than are the injuries inflicted by force upon the weak; and even more so because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especially such as flatter their own passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, pernicious and manifold error, as often happens, will easily prevail; and license will gain what liberty loses; for liberty will be more free



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and secure, in proportion as license is more restrained. In regard, however, to such matters of opinion as God leaves to man's free discussion, full' liberty of thought and of speech is naturally within the right of everyone; for this liberty never leads men to suppress the truth, but leads often to its discovery and manifestation.

A like judgment must be passed upon what is called liberty of teaching. There can be no doubt that truth alone should imbue the minds of men; for in truth are found the well-being, and end, and perfection of intelligent nature; and therefore truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former and to preserve it in the latter. For this reason it is plainly the duty of those who teach to banish error from the mind, and by sure safeguards to exclude all false opinions. From this it follows,

that, greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which We speak, in so far as it claims for itself the right of teaching what it pleases — a liberty which the State cannot grant without failing in its duty. And the more so, because the authority of the teacher has great weight with his hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction given to them.

Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corruption. Now truth, which should be the sole object of those who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this, as on a firm basis, morality, and justice, and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed would be impious, and foolish, and inhuman. But with no

less religious care must we preserve that great and sacred treasure, of the truths which God has taught us. By many convincing arguments

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which the defenders of Christianity have often used, certain leading truths have been laid down; namely, that some things have been revealed by God; that the Only Begotten Son of God was made Flesh, to bear witness to the truth; that a perfect society was founded by Him, that is, the Church, of which He is the head, and with which He has promised to abide till the end of the world. To this society He entrusted all the truths which He had taught, that it might keep and guard them, and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own, threatening those who would not with everlasting perdition. Thus it is manifest that man's best and surest teacher is

God, the source and principle of all truth; and the Only Begotten Son, Who is in the bosom of the Father, the way, the truth, and the life, the true light which enlightens every man, and to Whose teaching all must submit: "And they shall all be taught of God" (St. John vi. 45). In faith and in the teaching of morality, God made the Church a partaker of His Divine authority, and through His Divine help she cannot be deceived. She is, therefore, the greatest and most safe teacher of mankind, with inviolable right to teach them. Sustained by the truth received from her Divine Founder, the Church has ever sought, above all things, to fulfill the mission entrusted to her by God; undeterred by the difficulties surrounding her, she has never ceased to assert her liberty of teaching; and in this way, the superstition of Paganism being dispelled, the world was renewed unto Christian wisdom. Now, reason itself teaches that the truths of revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the Divine teaching of the

Church, so far from being an obstacle to the pursuit of learning and the progress of science, or from retarding in any way the advance of civilization, in reality brings to them the guidance of a shining light. And for the same reason it is of great advantage for

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the perfecting of human liberty, since Our Saviour Jesus Christ has said that by truth is man made free: 'You shall know the truth and the truth shall make you free' (St. John viii. 32). Therefore, there is no reason why genuine liberty should be displeased, or true science feel aggrieved, in having to bear that just and necessary restraint by which, in the judgment of the Church and of reason itself, man's teaching has to be controlled. The Church, as facts have everywhere proved, while she chiefly and above all looks to the defence of the Christian faith, is at the same time careful to

foster and promote every kind of human learning. Learning is in itself good, and praiseworthy, and desirable; and all erudition which is the fruit of sound reason, and in conformity with the truth of things, serves not a little to illustrate what God has taught us. The Church, indeed, to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fostering most diligently the arts by which the civilization of our age is so much adorned. Lastly, we must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have no necessary connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgment of the learned free and unrestrained. From all this may be understood the nature and character of that liberty which the followers of Liberalism so eagerly demand and proclaim. On the one hand, they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in

many ways, restricting her liberty within the narrowest limits, although from her teaching there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely, liberty of con- science. If by this is meant that everyone may, as he chooses, wor- ship God or not, it is sufficiently refuted by what has been already said. But it may also be taken to mean that every man in the State

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may, from a consciousness of duty, and without obstacle, follow the will of God and obey His commands. This, indeed, is true liberty, worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong — a liberty which the Church has always desired and held most dear. This is a liberty which the Apostles claimed for themselves with intrepid

constancy, which the defenders of Christianity confirmed by their writings, and which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man toward God. It has nothing in common with a seditious and rebellious mind; and it in no way derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. When anything is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the Divine authority; and then it is right not to obey.

By the patrons of Liberalism, who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which We speak, and which is joined to virtue and religion, is not acknowledged; and



whatever is done for its preservation is held to be an injury and an offence against the State. Indeed, if they spoke truly, there would be no tyranny, no matter how cruel, which we should not be bound to endure and to obey.

The Church most earnestly desires that this Christian teaching, of which We have given the heads, should in reality and in practice penetrate every rank of society. This teaching would be of the greatest efficacy to heal the evils of our day, which are neither few nor light, and are the offspring in great part of the false liberty which is so much extolled, and in which the germ of salvation and glory was

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supposed to be contained. The hope has been disappointed by the result; the fruit, instead of being sweet and wholesome, is tainted and bitter.

If a remedy is desired, let it be sought for in a restoration of sound doctrine, from which alone the preservation of order and the defence of true liberty can be expected. Yet, with the discernment of a true mother, the Church weighs the great burden of human weakness; and she knows what is the course in which the minds and the affairs of men are now borne along. For this reason, while not conceding any rights to anything that is not true and honest, she does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding a greater evil, or of obtaining or preserving some greater good. God Himself, in His providence, though He is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not follow. In the government of States it is well to imitate the Ruler of the world; and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) "to overlook, and to leave unpunished, many things which are punished, and rightly, by Divine Providence." But in such

circumstances, if, for sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not and ought not to approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare which a legislator must desire and defend to the best of his power. In this, human law must endeavor to imitate God, Who, as St. Thomas says, in allowing evil to exist in the world, "neither wills evil to be done, nor wills it not to be done, but wills only to permit it to be done; and this is good." This sentence of the Angelic Doctor contains briefly the whole doctrine as to the permission of evil. But to judge rightly we must acknowledge that the more a State has to tolerate evil the further it is from perfection; and that the tolerance of evil which is suggested by political prudence must be circumscribed

by the limits which its cause, the public welfare, requires. Wherefore, if such tolerance would be injurious to the public welfare and bring greater evils on the State, it would not be lawful; for in such a case the motive of good is wanting. And although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, in better times she would use her own liberty; and, by persuasion, exhortation, and entreaty, she would endeavor, as she ought, to fulfill the duty assigned to her by God of providing for the eternal salvation of mankind. One thing, however, remains always true — that the liberty which is claimed for all to do all things is not, as We have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights. And as to tolerance, it is surprising how far removed from the justice and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless license of which We have spoken, they

exceed all limits, and end at last by making no apparent distinction between truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calumniate her as wanting in patience and gentleness, and thus fail to see that in so doing they impute to her as a fault what is in reality a matter for commendation. But, in spite of all this show of tolerance, it very often happens that, while they profess themselves ready to shower liberty on all in the greatest profusion, they are utterly intolerant toward the Catholic Church, by refusing to grant her the liberty which is her right.

To reduce briefly, for clearness' sake, to its principal heads all that has been here written and what follows from it, the summary is this: that by a necessity of his nature man is wholly subject to the true and everlasting power of God; and that man has no liberty

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except that which must be in submission to God and in subjection to His will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who treasonably abuses his liberty; and in such a disposition of mind the chief vice of Liberalism consists. The form, however, of this vice is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the Divine power.

To reject the supreme authority of God, and to cast off all obedience to Him in public matters, and even in those which are private and domestic, is the greatest perversion of liberty and the worst kind of Liberalism; and against this, what We have said applies in its fullest sense.

Next comes the system of those who admit indeed

the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who boldly reject the laws of faith and morals, which are above the natural order, and are revealed by the authority of God; or who at least assert that there is no reason why regard should be paid to these laws, at least in public by the State. How wrong such men also are, and how inconsistent, we have seen above. From this doctrine, as its source and principle, flows that fatal maxim of the separation of Church and State; whereas, on the contrary, it is clear that the two powers, though dissimilar in functions and unequal in degree, ought nevertheless to live in concord by the harmony of their actions and the fulfillment of their respective duties.

But this maxim is understood in two ways. Many wish the State to be separated from the Church wholly and entirely, so that in every right of, human society, in institutions, customs, and laws, in the offices of State, and in the education of youth, they would pay no more regard to the Church than if it

did not exist; and, at most, would allow the citizens individually to attend to their religion in

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private if they pleased. Against these, all the arguments by which We disproved the doctrine of the separation of Church and State are conclusive; and with this additional argument, that it is absurd that the citizen should respect the Church, but the State des- pise it.

Others do not oppose the existence of the Church, nor indeed could they; yet they rob her of the nature and rights of a perfect society; and maintain that it does not belong to her to legislate, to judge, or to punish, but only to exhort, to advise, and to rule her sub- jects according to their own consent and will. By their opinion they would pervert the nature of this Divine society, and attenuate and narrow its authority, its office of teacher, and its whole



efficiency; and at the same time they would aggrandize the power of the civil government to such an extent as to subject the Church of God to the Empire and sway of the State, like any voluntary association of citizens. To completely refute such teaching, the arguments often used by the defenders of Christianity and set forth by Us, especially in the Encyclical Letter *Immortale Dei*, are of great avail; for by those arguments it is proved that, by a Divine provision, all the rights which essentially belong to a society that is legitimate, supreme, and perfect in all its parts, exist in the Church.

There remain those who, while they do not approve the separation of Church and State, think, nevertheless, that the Church ought to adapt herself to the times and to conform to what is desired by the modern system of government. Such an opinion is sound, if it is to be understood of an adaptation that is consistent with truth and justice; in so far, namely, that the Church, in the hope of some great good, may show herself indulgent, and may

conform to the times in whatever her sacred office permits. But it is not so in regard to practices and doctrines which a perversion of morals and a false judgment have unlawfully introduced. Religion, truth, and justice must ever be maintained; and, as God has entrusted these great and

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sacred things to the care of the Church, she can never be so unfaith- ful to her office as to dissemble in what is false or unjust, or to con- nive at what is hurtful to religion.

From what has been said, it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man. For if nature had really given them, it would be lawful to refuse obedience to God and there would be no restraint

to human liberty. It likewise follows that freedom in these things may be tolerated when there is just cause; but only with such moderation as will prevent its degenerating into license and excess. And where these liberties are in use, men should use them in doing good and should regard them as the Church does; for liberty is to be regarded as legitimate in so far as it gives greater facility for doing good, and no further.

Whenever there exists, or there is reason to fear, either an unjust oppression of the people, or a deprivation of the Church's liberty, it is lawful to seek for such a change of government as will give due liberty of action. In such a case it is not an excessive and vicious liberty that is sought for; but only some relief, for the common welfare, in order that amid the license for evil the power of doing good may not be hindered.

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin

and use of power. Of the various forms of government, the Church does not reject any that are fitted for the welfare of the subject; she wishes only — and this nature itself requires — that they should be constituted without wrong to any one, and especially without violating the rights of the Church.

Unless through some exceptional condition of things it be otherwise determined, it is well to take part in the administration of public affairs. And the Church approves of every one giving his services

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for the common good, and doing all that he can for the defence, and preservation, and prosperity of his country.

Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. So long as it is without license, the Church has always fostered civil liberty; and this was seen especially in Italy, in the municipal prosperity, and wealth, and glory, which were obtained at a time when the salutary power of the Church had, without opposition, spread to all parts of the State.

These things, Venerable Brethren, which, under the guidance of faith and reason, We have, in the discharge of Our Apostolic office, now delivered to you, will, We hope, especially by your co-operation with Us, be useful unto many. In

lowliness of heart, We raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and of His counsel upon men, so that, strengthened by these heavenly gifts, they may in things of such moment discern what is true, and may then, in public and in private, at all times, and with unshaken constancy, live in accordance with the truth that they have known. — As a pledge of these heavenly gifts, and in witness of Our good will to you, Venerable Brethren, and to the clergy and people committed to each of you, we most lovingly grant in the Lord the Apostolic Benediction.

Given in Rome, at St. Peter's on the 20th day of June, in the year MDCCCLXXXVIII, the eleventh year of Our Pontificate.

POPE LEO XIII.

THE SCHOOL QUESTION, AS IT RELATES TO

# THE EDUCATION OF CATHOLIC CHILDREN IN THE UNITED STATES

BY HIS HOLINESS POPE LEO XIII.

"\ J" E HAVE often given manifest proofs, both of our solicitude \* \* for the welfare of the faithful people and Bishops of the United States of America, and of the peculiar affection with which we cherish that portion of our Saviour's flock. Of this we have given an additional and unmistakable evidence in sending to you as our delegate our venerable brother Francis, Titular Archbishop of Lepanto, an illustrious man, not less pre-eminent by his learning than by his virtues, as you yourselves, in the recent meeting of the Archbishops in New York, have plainly testified, thus confirming the trust which we had reposed in his prudence.

Now, his legation had this for its first object: that it should be a public testimonial of our good-will towards your country and of the high esteem in

which we hold those who administer the government of the Republic, for he was to assist in our name at the dedication of the Universal Exposition held in the city of Chicago, in which we ourselves, by the courteous invitation of its directors, have taken part.

But his legation had this also for its purpose: that our presence should be made, as it were, perpetual among you by the permanent establishment of an apostolic delegation at Washington. By this we have manifestly declared not only that we love your nation equally with those most flourishing countries to which we have been accustomed to send representatives vested with our authority, but also that we vehemently desire that the bonds of mutual relationship binding

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you and your faithful people with us, as children with their father, should grow closer every day. Nor was it a small comfort to our heart that this new act of our care in your regard was followed by a general outpouring of thanks and affection towards us.

Now, in our fraternal solicitude for your well-being, we had above • all given command to the Archbishop of Lepanto that he should use all his endeavors and all the skill of his fraternal charity for the extirpation of all the germs of dissension developed in the too well-known controversies concerning the proper instruction of Catholic youth — a dissension whose flame was fanned by various writings published on both sides. These commands of ours our venerable brother fully complied with, and in the month of November of last year he repaired to New York, where there was assembled, with you, beloved son, all the other Archbishops of your country, they having complied with the desire which I had communicated to them through the Sacred

Congregation of the Propaganda, that, after conferring with their suffragans, they should join counsels and deliberate concerning the best method of caring for those Catholic children who attend the public schools instead of Catholic schools.

The things which you wisely decreed in that meeting were pleasing to the said Archbishop of Lepanto, who bestowed merited praise on your prudence, and expressed his belief that these decrees would prove most useful. This judgment we also with great pleasure confirm; and to yourself and the other prelates then assembled with you we give deserved praise for having thus opportunely responded to our counsel and our expectation.

But at the same time, our said venerable brother, wishing, as it was our desire, to settle the questions concerning the right instruction of Catholic youth about which, as above stated, controversy was being waged and writings published with excited minds and angry feelings,

laid before you certain propositions put in shape by himself, touching upon both the theoretical principles of the subject and their

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practical application. When the meeting of Archbishops had seriously weighed the meaning and bearing of these propositions, and had asked for certain declarations and corrections in them, all this the Archbishop of Lepanto cheerfully complied with, which, being done, the distinguished assemblage closed its sessions with a declaration of gratitude and of satisfaction with the way in which he had fulfilled the commission intrusted to him by us. All this we find in the minutes of the meeting which you have taken care to send us.

But these propositions of our delegate having been inopportunately made public, minds were at once

excited and controversies started afresh, which, through false interpretations, and through malignant imputations, scattered abroad in the newspapers, grew more wide-spread and more serious. Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions, or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety. And we, knowing that the salvation of souls is the supreme law to be ever assiduously borne in mind by us; wishing, moreover, to give you another proof of our solicitous affection, requested that each of you should, in a private letter, fully open his mind to us on the subject, which was diligently complied with by each one of you. Upon the examination of these letters, it became manifest to us that some of you found in the propositions no reason for apprehension, while to others it seemed that the proposition partially abrogated the disciplinary law concerning schools enacted by the Council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad

dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter we are firmly convinced that such interpretations are totally alien from the meaning of our delegate, as they are assuredly far from the mind of this Apostolic See. For the principal propositions offered by him were drawn from, the

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decrees of the Third Plenary Council of Baltimore, and especially declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the Ordinary to decide, according to the circumstances, when it is lawful, and when unlawful, to attend the public schools. Now, if the words of any speaker are so to be taken that the latter part of his discourse shall be understood to agree, and not to

disagree, with what he said before, it is surely both unbecoming and unjust so to explain his later utterances as to make them agree with the preceding ones. And this is the more true since the meaning of the writer was not at all left obscure. For, while presenting his propositions to the distinguished meeting in New York, he expressly declared, as is evident from the minutes, this admiration for the zeal manifested by the bishops of North America in the most wise decrees enacted by the Third Plenary Council of Baltimore for the promotion of the Catholic instruction of the young. He added, moreover, that these decrees, in as far as they contain a general rule of action, are faithfully to be observed, and that, although the public schools are not to be entirely condemned (since cases may occur, as the Council itself had foreseen, in which it is lawful to attend them), still every endeavor should be made to multiply Catholic schools and to bring them to perfect equipment. But in order that, in a matter of so grave importance, there may remain no further room for doubt or for dissension of opinions, as

we have already declared in our letter of the 23d of May of last year to our venerable brethren, the Arch- bishop and Bishops of the Province of New York, so we again, as far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concern- ing parochial schools, and whatever else has been prescribed by the Roman Pontiffs, whether directly or through the Sacred Congrega- tions, concerning the same matter, are to be steadfastly observed. Wherefore we confidently hope (and your devotedness to us and

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to the Apostolic See increases our confidence) that, having put away every cause of error and all anxiety, you will work together with hearts united in perfect charity for the wider and wider spread of the kingdom of God in your immense country. But while industriously laboring for the glory of

God and the salvation of the souls intrusted to your care, strive also to promote the welfare of your fellow-citi- zens and to prove the earnestness of your love for your country, so that they who are intrusted with the administration of the Govern- ment may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic Church.

And as to yourself, beloved son, we know for certain that you will not only communicate to our other venerable brethren in the United States this our mind, which it hath seemed good to us to make known to you, but that you will also strive with all your power that, the con- troversy being not only calm but totally ended, as is so greatly to be desired, the minds which have been excited by it may peacefully be united in mutual good-will.

Meanwhile, as a pledge of our affection, we most lovingly in the Lord bestow upon you and upon our said venerable brethren and upon the clergy and



faithful people intrusted to your care the apostolic benediction.

Given at Rome, from St. Peter's, on the 31st day of May, in the year 1893, the sixteenth year of Our Pontificate.

LEO XIII., POPE.

EXTRACTS FROM ENCYCLICAL ON  
MODERN ERRORS- SOCIALISM,  
COMMUNISM, NIHILISM

BY HIS HOLINESS, POPE LEO XIII. ,  
DECEMBER 28, 1 878

W'OU understand, as a matter of course, Venerable Brothers, that \*- we are alluding to that sect of men who, under the motley and all but barbarous terms and titles of Socialists, Communists and Nihilists, are spread abroad throughout the world and, bound intimately together in baneful alliance,

no longer look for strong support in secret meetings held in darksome places, but standing forth openly and boldly in the light of day, strive to carry out the purpose long resolved upon, of uprooting the foundations of civilized society at large.

These are they in very truth who, as the sacred text bears witness, "defile the flesh, and despise dominion, and blaspheme majesty." They leave nothing scathless or uninjured of that which human and divine laws alike have wisely ordained to ensure the preservation and honor of life. From the Heads of States to whom, as the Apostle admonishes, all owe submission, and on whom the rights of authority are bestowed by God Himself, these sectaries withhold obedience, and preach up the perfect equality of all men in regard to rights and duties alike. The natural union of man and woman, which is held sacred even among barbarous nations, they hold in scorn; and its bond, whereby family life is chiefly maintained, they slacken, or else yield up to the sway of lust. In

short, spurred on by greedy hankering after things present, which is "the root of all evils, which some coveting have erred from the faith," they attack the right of property, sanctioned by the law of nature, and with signal depravity, while pretending to feel solicitous about the needs, and

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anxious to satisfy the requirements of all, they strain every effort to seize upon and hold in common all that has been individually acquired by title or lawful inheritance, through intellectual or manual labor, or economy in living. These monstrous views they proclaim in public meetings, uphold in booklets, and spread broadcast everywhere through the daily press. Hence the hallowed dignity and authority of Rulers has incurred such odium on the part of rebellious subjects that evil-

minded traitors, spurning all control have, many a time within a recent period, boldly raised impious hands against even the very Heads of States. \* \* \* \*

But the supreme pastors of the Church, on whom devolves the charge of guarding the Lord's flock from the snares of the enemy, have in good time devoted their energies to avert the danger impending, and to provide for the safety of the faithful. In fact, as soon as secret societies began to take extension, in the midst whereof the germs of those evil principles already adverted to were nursed, the Roman Pontiffs Clement XV. and Benedict XIV. failed not to unmask the impious designs of the sectaries, and to warn the faithful throughout the world concerning the mischiefs thus hatching in secret. But when by those who gloried in the title of "philosophers," a certain unbridled liberty was assigned to man, and the "new law," as they term it, began in opposition to the divine and natural law to be set forth and gather sanction, Pius VI., of happy memory, forthwith laid bare by public documents the pernicious character and

falsity of those principles, and at the same time, with apostolic foresight, predicted the utter ruin to which the deluded multitudes were being hurried. But since, notwithstanding the measures resorted to, none proved of avail to prevent their wicked doctrines from day by day gaining ground with the people, and obtaining ascendancy even in public decisions of government, Popes Pius VII. and Leo XII. excommunicated secret societies, and once more gave warning to society of the perils that threatened it. In

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fine, the world at large is fully aware in what earnest terms, and with what resoluteness of soul and unflinching constancy, Our glorious predecessor, Pius IX., of happy memory, by Allocutions alike and Encyclical Letters addressed to the Bishops of the whole world, levied war against the iniquitous endeavors of

these sects, and furthermore even denounced by name the plague of Socialism thence bursting forth.

It is to be deplored, however, that they to whom has been entrusted the care of the common welfare, allowing themselves to be circumvented by the fraudulent devices of infamous men and terror-stricken at their threats, have ever displayed towards the Church feelings of suspicion or even of hostility, not understanding that the endeavors of these sects would have been of no effect had the doctrine of the Catholic Church and the authority of the Roman Pontiffs, among Rulers and peoples alike, always remained in due honor. For the "Church of the living God, which is the pillar and ground of truth, proclaims those doctrines and precepts whereby the security and calm of Society is provided for, and the accursed brood of Socialism is utterly destroyed."

As regards Rulers and subjects, all without exception, according to Catholic teaching and precept, are mutually bound by duties and rights in

such manner that, on the one hand, moderation is enjoined on the appetite for power, and, on the other, obedience is shown to be easy, stable and wholly honorable. Therefore does the Church constantly urge upon each and all who are subject to her the apostolic precept: "There is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the powers resisteth the ordinance of God. And they that resist, purchase to themselves damnation." And again: "Be subject of necessity, not only for wrath, but also for conscience's sake; and render to all men their dues. Tribute, to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." For He who has created and governs all things, has in His provident wisdom so

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disposed them that the lowest attain to their end by the middlemost, and the middlemost by the highest.

Just then as the Almighty willed that, in the heavenly kingdom itself, the choirs of angels should be of differing ranks, subordinated the one to the other; again just as in the Church God has established different grades of orders with diversity of functions, so that all should not be "Apostles, all not Doctors, all not Prophets"; so also has He established in Civil Society many orders of varying dignity, right and power. And this, to the end that the State, like the Church, should form one body comprising many members, some excelling others in rank and importance, but all alike necessary to one another and solicitous for the common welfare. \* \* \* \*

Moreover, the salutary influence of the Church, which redounds to the upholding of well-regulated order in Civil Society and promotes its conservation, the family circle itself (which is the starting-point of every city and every State) necessarily feels and experiences. For you are fully aware, Venerable Brothers, that the governing principle of family life has, in accordance with the



requirements of natural law, its basis in the indissoluble union of husband and wife, and its superstructure in the duties and rights of parents and children and masters and servants towards each other. You are further aware that the theories of Socialism would quickly destroy this family life, since the stability afforded by marriage under religious sanction once lost, paternal authority over children and the duties of children to parents are necessarily and most harmfully slackened. Contrariwise, "marriage, honorable to all," which from the beginning of the world God Himself instituted for the propagation and preservation of the human race, and decreed to be indissoluble, the Church holds to have become more stable and holy through Christ, Who conferred on it the dignity of a sacrament, and willed to make it an image of His own union with the Church. Wherefore, as the Apostle admonishes: "As Christ is the head of the

Church," so is "the husband the head of the wife"; and just as the Church is subject to Christ, Who cherishes it with most chaste and lasting love, so is it becoming that women also should be subject to their husbands, and by them in turn be loved with faithful and constant affection.

In like manner the Church regulates the authority of the father and the master in such mode as to keep children and servants within their duty, without however allowing authority to be overstepped. For, according to Catholic teaching, the authority of the heavenly Father and Lord flows forth upon parents and masters, and on that account receives not only its origin and power from God, but also its very nature and character. Hence does the Apostle exhort children to "obey their parents in the Lord, and to honor their father and their mother, which is the first commandment with a promise. And you, fathers, provoke not your children to anger, but bring them up in the discipline and

correction of the Lord." And again by the same divine Apostolic injunction it is urged on servants and masters that the former "should obey their masters according to the flesh . . . as to Christ . . . with a good will serving as to the Lord" . . . but the latter should "forbear threatenings, knowing that the Lord of all is in heaven, and there is no respect of persons with Him." Were all these things observed by every one whom they concern, according to the intent of the Divine Will, each family would truly present a likeness of the heavenly home, and the wondrous benefits thence resulting would not be limited simply to the family circle, but would spread abroad abundantly over the State at large.

More wisely and profitably the Church recognizes the existence of inequality amongst men, who are by nature unlike in mental endow- ment and strength of body, and even in amount of fortune; and she enjoins that the right of property and of its disposal, derived from nature, should in the case of every individual remain intact and invi- olate. "

Moreover, she lays the rich under strict command to give of

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their superfluity to the poor, impressing them with fear of the divine judgment which will exact the penalty of eternal punishment unless they succor the wants of the needy. In fine, she cheers and comforts exceedingly the hearts of the poor, either by setting before them the example of Christ, Who, "being rich became poor for our sakes"; or by reminding them of the words by which Jesus pronounced the poor to be "blessed," and enjoined them to hope for the reward of eternal bliss. Who then does not perceive that herein lies the best means of appeasing the undying conflict between the rich and poor? For, as the evidence of things and facts clearly demonstrates, if such conclusion be disallowed or made light of, it must come about either that the vast majority of mankind will fall

back into that most abject condition of bondage, which through a long lapse of time obtained amongst pagan nations, or else that human society will be agitated by constant outbreaks and revaged by plunder and rapine, such as even of late years we have had occasion to deplore.

We have ample ground to hope for speedy help during these auspicious days when the festival of Our Lord's Nativity is being celebrated. That new deliverance which Christ, born into a world sinking with years and well-nigh crushed with the weight of ills, charges us to hope for; that peace which then He announced to men through the ministry of Angels, He has promised to bestow likewise on us. For "the hand of the Lord is not shortened, that He cannot save, neither is His ear heavy, that it cannot hear." During these days, then, of most happy augury, Venerable Brothers, wishing to you and to all the faithful of your Churches all joy and prosperity, We earnestly pray the Giver of all good gifts that anew to men may appear "the goodness and kindness of God our Saviour"; Who,

after having snatched us from the power of a  
ruthless enemy, has raised us up to the most exalted  
dignity of being sons of God.

McGOVHRN, J.J.

Life of Pope Leo XIII.

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